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THE LIVES, ANCESTRY AND
DESCENDANTS

FRANK L. CRANFORD

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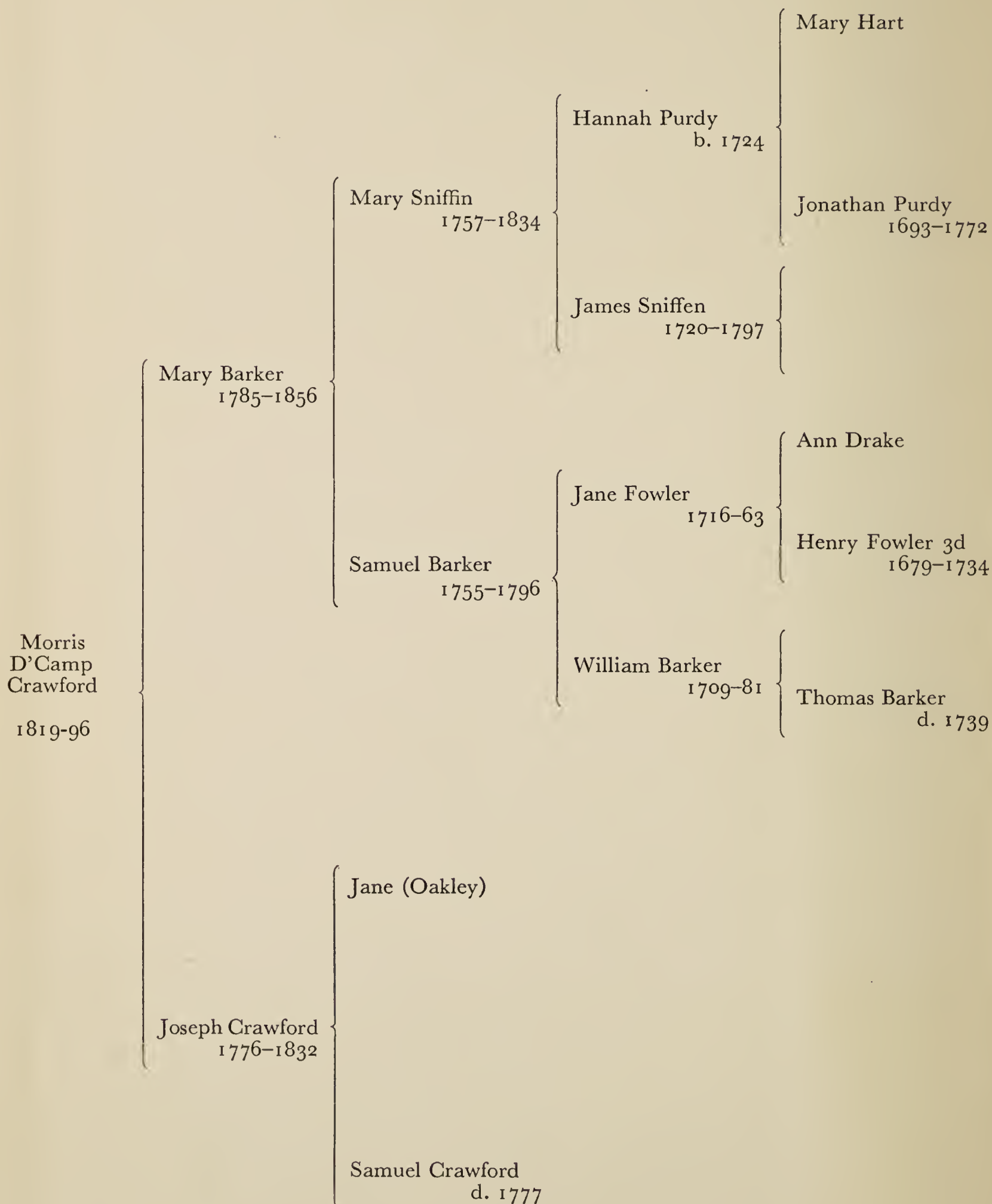
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| { Joseph Drake | { Samuel Drake | |
| { Abigail Hoyt | { Elizabeth Moses Hoyt | |
| { Henry Fowler, 2d. 1657-1733 | { Rebecca Newell Henry Fowler d. 1687 | { Abraham Newell 1581-1672 |

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sixty five years,
Jabish Holmes, Esq.,
with affectionate
regards

Frank L. Sanford

Dec. 4, 1940

New Lincity.



MORRIS D'CAMP CRAWFORD
aged about 70



CHARLOTTE HOLMES CRAWFORD
aged about 60

MORRIS D'CAMP CRAWFORD
and His Wife
CHARLOTTE HOLMES CRAWFORD

Their Lives, Ancestries and
Descendants

By
FRANK L. CRAWFORD

Privately printed for
Frank L. Crawford

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1939

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DURING the three past years in which the author of this volume has been compiling material and writing the book, it has been our privilege to keep in touch with the development of the work, and from time to time to make minor contributions to it. His purpose has been to set down in proper relation to their environment and to the events of the period in which they and their ancestors lived, the lives of the Reverend Morris D'Camp Crawford and of his wife Charlotte Holmes Crawford, our grandparents, all the descendants of whom owe a debt of gratitude to the writer of the book, which debt we desire to record here.

To the evidence furnished by the work itself, we wish to add our testimony as to the intellectual integrity, the industry, and the literary restraint which have characterized the author. He has not permitted any motive to swerve him from his original purpose or to state as facts anything which he could not prove by documents or records. If he had a doubt, he has expressed it; if he has erred, it has been on the side of moderation; if he has slighted any portion of the work, it is in the reserve with which he has touched upon his own career.

He has repeatedly checked his own facts and those which have been submitted to him, nor has he hesitated to revise his conclusions on the presentation of fresh evidence. The book is fashioned in the form and pattern of his own thought, and is based upon the evidence which his own researches and the researches of those who have assisted him have brought to light, all stated in lucid phrases of his own coinage.

The final result is a sound, workmanlike piece of genealogical history and a valuable record of an American family, the whole integrated into a vivid story. Each of the living descendants of the author's parents is enriched by this record of our past. Perhaps, in some future generation, another, imbued with his

spirit, may carry on the story. If so, he will find the foundation already laid to be strong and firm.

On behalf of the grandchildren and great grandchildren of Morris D'Camp and Charlotte Holmes Crawford, we offer our loving thanks and appreciation to the author, our uncle—Frank L. Crawford.

Agnes C. L. Donohugh
Morris DeCamp Crawford, 2d
Mary M. Crawford Schuster
Ruth Crawford Mitchell
Henry Paine Crawford

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FOREWORD

I HAVE written this book in memory of my parents, partly, (before it is too late) to leave a record of their useful lives and lofty characters; partly to express the gratitude felt towards them by their children. The thoughts that moved me to undertake this task were beautifully expressed in some lines which I venture to adapt from an exquisite work of a former generation:

To leave the dead wholly dead is rude. Vivid creatures that they were, they must not lie forgotten. Something of them may surely be saved if only my skill has been adequate. Perhaps my grateful pen may bring to others a portion of the bounty I myself received.¹

The book has gradually expanded as I have studied the ancestries and environments of my father and mother and have followed down the lives and fortunes of their descendants. I found that the study of the early past was necessary in order to explain how my parents came to be what they were, and that the picture would not be complete without a brief chronicle of what the later generations of the family have done with the priceless heritage of health, brains and strength of character transmitted to them by their progenitors.

Happily, in the case of almost every line of ancestry investigated, (excepting unfortunately that of our most outstanding forebear, Samuel Crawford of Scarsdale) it has been possible to show an unbroken lineage back to an immigrant colonial ancestor. Apart from a slight Huguenot strain, my parents stemmed from pioneers who, with their fellows, came from the best physical stocks of Great Britain. The pioneers from these stocks and their descendants, through seven generations in a new country, conquered savage tribes, repulsed European enemies, subdued the adverse forces of Nature and built up for

¹ From *The Life of Alice Freeman Palmer*, by George Herbert Palmer. Copyright 1908. By permission of Houghton Mifflin Company.

themselves and for those who followed them an enduring prosperity.

My father's life spanned an era. He was born in 1819. A few years before that date, the people in the young Republic were still living according to the methods and standards of their ancestors in the late 17th and early 18th Centuries. The invention of the steamboat, however, started the train of causes which changed the whole character of our civilization. By 1817, boats from New Orleans had ascended the Ohio River at high water to Pittsburgh, the Mississippi to the future site of St. Paul and the Missouri through its lower reaches. In 1824, when my father was five years old, the greatest fleet of steamboats in the world was navigating the Mississippi and its affluents.²

A year before his birth, the first good road from the Atlantic seaboard to the Middle West had been completed from Cumberland, Maryland, over the mountains to Wheeling on the Ohio River.³ A few years later, in 1825, the opening of the Erie Canal made cheap water transportation available from New York City to all ports on the Upper Lakes. In 1828, the first few miles of railroad in this Country were built. The sewing machine was invented in 1845; the electric telegraph in the same year; the telephone and the incandescent electric lamp were not perfected commercially until about 1880; yet all of these were in nearly universal use at the time of my father's death.

In estimating the sources of any man's power and the merit of his life, weight must, of course, be given to the effect of his environment on him and to his own reactions towards it. Had my father been born a century earlier, he would have led the life of a small farmer and might have died unknown. It was his surpassingly good fortune to have his own life begin and keep pace with the social revolution brought about by the inventions of the new age.

² "The Navigator" (1814). Stewart and Partington, *History of Steam*. (1824).

³ Channing, in *Hist. of U. S.*, V, p. 7, speaking of the Cumberland Road, says: "From 1816 for 10 or 15 years, the eastern and middle portions * * * * were literally crowded with emigrants * * * * and wagons."

Having determined to be a preacher, his steps naturally turned towards the Methodist Church. Methodism had been freed from theological fetters by the liberality of its great founder, John Wesley, who required from his followers, as a condition of membership in his "societies," merely "a desire to flee from the wrath to come and to be saved from their sins." In the earlier part of the 19th Century, a large population in this Country, who had left their old homes and were seeking new ones, had lost all their church affiliations. Many others, east and west of the mountains, had revolted from the rigid tenets of Calvinism.⁴ The prospects were boundless for winning a multitude who were yet without spiritual hope in the World to this new form of intellectual and emotional religion, based upon conviction of sin, a consciousness of forgiveness and joy because of it.

Accompanying this social condition, came the great national increase in population, wealth and general enlightenment caused by the rapid development of the West. This was the situation when, in 1839, almost at the outset of the sudden growth of cheap transportation and of the quick conveyance of intelligence by rail and wire, my father entered the ministry. He was poor, he was in large part self-educated and was without family influence; but these things counted as nothing in comparison with the need for workers and with his own sincere zeal and great natural ability. There, before him, as yet only faintly sensed, was this wonderful opportunity for him, by his devotion and his talents, to answer the call for guidance from a host that was stumbling in darkness. He became a member of the New York Conference of the Methodist Episcopal Church.

Beginning humbly and with great distrust of his own powers, but gathering confidence as he saw men respond to his pleas, he "grasped the skirts of happy chance,"⁵ moved steadily forward to more responsible pastorates, and at the age of 29, only four years after his ordination as elder, was called and appointed to the Ninth Street Methodist Church in New York City. There and at the Eighteenth Street Church in that City, for the next

⁴ Cf. Sweet—*Methodism in American History*, p. 176.

⁵ Tennyson—*In Memoriam*. LXIV.

four years he occupied important city pulpits. These appointments raised him permanently from obscurity, and he was never again sent to an unimportant charge.

Meanwhile he learned to argue on his feet, and his ability as a ready and fearless debater at the sessions of the New York Conference, together with his sagacity and well balanced judgment, finally gave him his great opening. He had become "the pride, the joy and the admiration"⁶ of the younger men in that Conference; and in 1856, when he was 37 years old, they elected him as a delegate to the General Conference of his Church, where he served on the Committee on Slavery. In defense of the report of that Committee, he delivered a speech on the slavery question, which, according to the editor of the New York Christian Advocate, was "of such burning intensity as to be classed with the best productions of impassioned orators." From that time on, he was a marked man. Five more times elected to the General Conference, four times a Presiding Elder, he was, to the end of his life, an outstanding figure in his Church,—preaching, debating, organizing, administering, writing, advising—always with his eye on the future—a great leader, resolute to advance yet wise in not losing touch with his own time. His help in important movements in the Church was eagerly sought; men felt that, like Roderick Dhu in Scott's "Lady of the Lake,"

"One blast upon his bugle horn
"Were worth a thousand men."

His surviving papers and diaries have been closely studied; the knowledge of the few still living who knew him well has been drawn upon; but for much of the information required, recourse has been had to Conference Journals or to standard works for accounts of events "all of which," (to paraphrase the words of Vergil)⁷ "he himself saw and a great part of which he was."

My mother, who was born in 1822, was descended from staunch English stock. Reared on a farm and accustomed to the

⁶ Words of Bishop Cyrus D. Foss, at my father's funeral.

⁷ *Aeneid*—Book II, lines 5 and 6.

household work which, in the northeastern seaboard states, was still the lot of the wives and daughters, even of well-to-do dwellers on the land; breathing from childhood the devout atmosphere of early Methodism; she was a sturdy, resolute, wise and deeply religious woman.

For the life and career of Samuel Crawford of Scarsdale, the Revolutionary soldier, reliance has been placed largely on official records and standard histories. These include Wills and Deeds; the *Calendar of Historical Manuscripts Relating to the Revolution*, in the office of the Secretary of State at Albany, cited herein as "Cal. Rev. Mss."; the original *Journals of the Provincial Congresses* of New York, in the same office, cited as "Journals Prov. Congress"; and *Westchester County During the American Revolution*, by Otto Hufeland (1926).⁸ I have also referred frequently to, and in some instances quoted from, the *History of the State of New York*, 1933, (also referred to as N. Y. St. Hist. Ass'n.—*Hist. State of N. Y. 1933*.) Such quotations are reprinted from, and such references are made to, Flick: *History of the State of New York*, copyright 1933, by permission of Columbia University Press.

Exaggerated and unhistorical statements as to the reputed career of Samuel Crawford of Scarsdale have entirely eclipsed his real merits and services. After much study of every available authority, I have set down what I believe to be, as to him, a "round unvarnished tale."⁹

If I seem to have taken something from the romance of Samuel Crawford's career, I would point to the following language in Mr. Hufeland's valuable history, p. 152: "Unfortunately, a careful adherence to the facts * * * * eliminates some of the picturesque features of the story as it has been usually told, but the compensation for the loss of these must be sought in a nearer approach to the actual truth."

I am greatly indebted to *Methodism In American History*, by Professor William Warren Sweet of Chicago University, copyright 1933 by The Methodist Book Concern. All matters men-

⁸ All mentions of "Hufeland" refer to or are taken from this work, (copyright 1926) by his permission and that of the Westchester County Historical Society.

⁹ Othello, Act 1 sc. 3.

tioned in the text or in footnotes as from "Sweet" refer to or are taken from this work by permission of The Methodist Book Concern.

My acknowledgments are due to Bishop Wm. F. Anderson for writing out for me his recollections of my father and for reading, and correcting where necessary, all parts of my manuscript which relate either to Methodism or to my father's career in the ministry.

My acknowledgments are also due to my niece Agnes C. L. Donohugh for bringing to my attention valuable papers and records left by my father; to her and to my nieces Mary M. Crawford Schuster and Charlotte Holmes Crawford, 3d, for the writing of the Appreciations attributed to them in this volume; to my niece Ruth Crawford Mitchell for assembling and classifying a large mass of material which forms the basis of the monograph of her father; to my nephew Morris DeCamp Crawford, 2d, for reading over my manuscript and for many valuable suggestions; and above all to my daughter Lesley Buckland Crawford for her indefatigable investigations of the genealogies of the Crawford, Barker, Holmes, Merritt and other related families.

Genealogy is not an exact science. Its sources are remote, obscure and often misleading. I can hardly hope to have escaped all error in this field. But this I can say, that I have not consciously asserted as a fact anything relating to the ancestry of either of my parents for which I cannot produce at least respectable authority.

May 1, 1939.

F. L. C.

INTRODUCTION

THE descendants of my father and mother can trace their ancestry in part to a Scottish strain; in small part to French Huguenots; but the major portion of their ancestry was English.

Whatever may be the facts as to Samuel Crawford's immediate forebears, an unbroken line of tradition ascribes to him a Lowland Scottish origin or descent. This tradition is strengthened by his surname; and by the physiognomy of my father himself, of others of my father's generation and of at least two members of my own generation.

The French Huguenot strain in the family crept in through the marriage of Glorinda (or Penelope) Strang (L'Estrange) and Samuel Purdy, whose daughter married George Merritt. (See Index under "Strang").

All the other lines, which are traced out in the pages following this Introduction—the Holmeses, the Merritts, the Kniffins (Sniffins), the Barkers, the Fowlers, the Purdys and others—were purely English and came from sound ancestral stocks.

1. For various reasons, there had been little emigration directly from Scotland to the American colonies prior to the English Revolution in 1688. About that time such a movement appears to have begun. Poor as the Lowland Scots then were, they were an intellectual people and thrifty beyond words.¹

2. The Huguenots were of the best blood of the French middle-class, well educated and for the most part well-to-do. When the Edict of Nantes was revoked by Louis XIV in 1685, vast numbers of them fled to other countries which offered places of refuge, carrying with them the cream of the industries and much of the capital of France.² Later, in considerable numbers, they crossed the ocean. In 1689, through an agent,

¹ Cf. George M. Trevelyan—*Hist. of England*, pp. 480-2 (1926).

² Green—*Hist. of England*, IV, p. 18. Cf. Trevelyan—*Hist. of England*, pp. 469, 501 note.

they bought a valuable tract of 6,000 acres in Westchester County, N. Y., to which the name of New Rochelle was given, and on which a large and flourishing colony was soon planted.³ The Strangs were among the first settlers in this new community.

3. Prior to the year 1630, the total number of English immigrants (including the Plymouth Colony) who had settled in what we know as New England, who had not returned to England and who had survived, was very small.⁴ In the decade following 1630, owing partly to religious motives but also, and probably to a much greater degree, to political and economic reasons, especially the desire to own land in fee, there was a vast outpouring of English emigration to New England and to other English colonies on this side of the Atlantic, reaching in all, it is said, the great total of 65,000. This movement is commonly known among historians as "The Great Migration." So far as that movement involved emigration to New England, the movement stopped suddenly about 1640.⁵

In the period mentioned, some 20,000 English immigrants landed in New England, chiefly at Salem and Boston, but to a lesser extent at some of the other New England ports, and so laid the foundations for the communities out of which grew the colonies of Massachusetts Bay, of central and southern Connecticut and of the other minor colonial centers in New England.⁶ For more than a century after 1640 there appears to have been little emigration to New England. It is, therefore, not surprising to find that most of the lines of ancestry with which we have to deal and which were of English origin stem from ancestors who came to New England not later than 1640.

The quality of this great tide of emigration was no less remarkable than its magnitude. The English historian Green says: "Nor were the emigrants * * * * 'broken men', adventurers,

³ Bolton—*Hist. of Westchester County*, 2d Ed. I, p. 582 et seq.

⁴ The population of Plymouth Colony in 1630 was only 300, and of all New England in 1629 only 500. Bancroft—*History of U. S.*, I, p. 250.

⁵ From *The Founding of New England*, pp. 222-3. By James Truslow Adams. Copyright 1921. By his permission.

⁶ From *The Colonial Period in American History*, I, p. 398. By Charles M. Andrews. Copyright 1934. By permission Yale University Press.

bankrupts, criminals; or simply poor men and artisans. * * * *
*They were in great part men of the professional and middle classes; some of them men of large landed estates, some zealous clergymen, * * * * some shrewd London lawyers, or young scholars from Oxford. The bulk were God fearing farmers from Lincolnshire and the Eastern counties. They desired in fact 'only the best' as sharers in their enterprise.*"⁷ (Italics mine)

Andrews, the latest historian in this field, says: "As regards their English origin and family connections, the settlers of Massachusetts, Connecticut and New Hampshire were, *genealogically speaking, of fine stock and breed*, even though few could claim high rank. Scores of them represented the best middle class families."⁸ (Italics mine) Evidently mechanics and artisans in considerable numbers were also included among the earlier immigrants, for in 1633 the General Court of Massachusetts passed a statute to regulate the wages of "journeyman carpenters, sawyers, masons, bricklayers, tilers, wheelwrights" and workers in other trades. In 1635 also, of 91 grantees of Newbury, Mass., 30 were either mechanics, such as carpenters, or artisans, such as tanners and shoemakers.⁹

4. Secondary migrations from the Massachusetts Bay Colony to the Connecticut River Valley or to Long Island quickly followed, as many of the settlers in the former colony desired better lands or were restive under the religious and political restrictions to which they were subjected in Massachusetts. Almost as familiar as the voyage of the Mayflower is the story of how, in June, 1636, a small group of perhaps one hundred persons from Newtown, Massachusetts, led by their pastor Thomas Hooker, found their way on foot, with their families and cattle, by Indian paths through the forests into the Connecticut Valley, where they were soon followed by larger groups; so that by the end of the year upwards of 800 English people had settled in what became the towns of Windsor, Hart-

⁷ Green—*Hist. of England*, III, p. 175.

⁸ From *The Colonial Period in American History*, I, p. 502. By Charles M. Andrews. Copyright 1934. By permission Yale University Press.

⁹ From *Economic and Social Hist. of New England*, I, pp. 52, 81. By Wm. B. Weedon. Copyright 1890. By permission Houghton Mifflin Company.

ford and Wethersfield. The Holmeses, Merritts, Whiteheads, probably the Kniffins and others among my mother's immigrant ancestors, were among those who, soon after reaching Massachusetts, re-migrated to the Connecticut Valley, following the Hooker movement of 1636, or to Long Island.

The destruction of hostile Indian tribes opened the way for the rapid spread of English colonies to the westward in central and southern Connecticut. Thus from Wethersfield and other Connecticut River towns settlers moved down gradually to and along the coast of Long Island Sound, so that by 1641 Stamford was already well established.¹⁰ Our earliest known Merritt ancestor settled in Wethersfield probably by 1656, certainly as early as 1662, and moved from Wethersfield to Rye about 1673. That he settled in Wethersfield is a clear indication that he emigrated first to Boston, (probably with his parents). Our earliest known Holmes ancestors were living in Stamford as early as 1648 and are believed to have reached Massachusetts about 1635.

After New Netherland was surrendered to the English in 1664, English colonists in considerable numbers moved over into what is now Westchester County, N. Y. Rye was settled in 1660, Bedford in 1680. Meanwhile, eager hands were stretched out to secure the fertile parts of Long Island, and settlements were made there as early as 1644 by colonists who came by sea from Lynn or from Stamford and located as far west as Hempstead,¹¹ where Daniel Whitehead, Sr., ancestor of Burroughs Holmes (Index), was one of the first settlers.

5. Modern historians have, with much justice, charged the leaders of the Massachusetts Bay Colony with religious intolerance and with oppression in civil government. There is now no dispute as to the salient facts, which form one of the gloomiest chapters in American history. These charges, however, do not apply to the Connecticut Colony founded at Wethersfield and adjoining towns.

The Connecticut Colony always had a liberal government.

¹⁰ Huntington—*Hist. of Stamford*, p. 18.

¹¹ Hempstead Town Records, I, p. 7.

Thomas Hooker, its first leader, was an avowed champion of religious tolerance. He also openly advocated and practiced giving the people at large some share in the general government. The only serious limitations placed on the right to vote for deputies to the General Court (Legislature) in this Colony were that the man should be a "freeholder"—that is a land owner,—and that he should otherwise have the approval (seldom refused) of the General Court itself, no religious qualifications being required.¹² The same policy continued in force there, growing more liberal, during the ensuing century.

Even as to the original government of the Massachusetts Bay Colony, it must be said that the odium connected with it attaches to an inconsiderable number of persons—to a score or so of political leaders; to a few hundred "freemen" or qualified voters out of some 15,000 inhabitants; and to the clergy, who were a small though very influential group. The immense majority of the people had no voice in the Government, except as to the trivial matters handled by the Town Meetings. Moreover, from the beginning there was a constant struggle of the disfranchised majority to gain a share in the control of public affairs—a struggle which slowly but certainly undermined the tyranny of the few and finally caused its overthrow.¹³

6. *How our Colonial ancestors lived.*

In the colonies of Connecticut and New York and in the states which succeeded them, (except in the mansions of the great landowners and merchants and of the Royal Governors and their satellites) the manner of living seems to have been rather uniform. And while property increased in the country and in the village communities through the 17th and 18th Centuries, the general scale of living of the great majority of the people did not change radically until the revolution wrought by the steamboat, the canals and the railroads of the 19th Century. Only the briefest reference can be made here to the details of the subject.

¹² From *The Founding of New England*, p. 192—by James Truslow Adams. Copyright 1921. By permission of James Truslow Adams.

¹³ From *The Colonial Period in American History*, I, pp. 441-460—by Charles M. Andrews. Copyright 1934. By permission Yale University Press.

It is true that development in the Connecticut Colony lagged behind that in Massachusetts Bay, chiefly because the cod fisheries, which furnished an unlimited product for profitable export, brought to the seafaring communities of the Bay their first accumulations of capital. So also exports there required ships, and presently these were being built in every harbor from the Cape to the Kennebec, to carry goods and sometimes to be sold. These sources of wealth the Connecticut Colony at first did not have. But even there the whole population, except in the very beginning, lived in comparative comfort.¹⁴

One naturally asks what the home surroundings of these pioneers were. Excepting the stone dwellings of the Dutch settlers, Colonial houses in Connecticut and New York, for the most part, were built of wood. The common people in the Connecticut Colony at first lived in small, plain rectangular houses of one story and an attic. These houses contained usually a combination kitchen and living room and one family bedroom on the first floor and, if needed, other rude sleeping places in the attic reached by a ladder. The village houses and the better country houses were of two stories, with four rectangular rooms on the first floor and several bedrooms on the second, the roof sloping sharply at the back.¹⁵ This latter type of dwelling, by the middle of the 18th Century, had developed into the style of which the house still standing at Scarsdale and built in 1766 by Samuel Crawford is a charming example. These buildings were generally covered on the exterior either with very long, over-lapping shingles or with hewn clapboards.

The main features in such dwellings were the same and are familiar. Each contained one or more great fireplaces. The "four poster" bedstead and trundle bed, the feather bed with its linen sheets, a few tables and chairs, or possibly no chairs but only stools and a settle, one or more massive chests and, in every house, a spinning wheel and a loom, usually made up the

¹⁴ From *Economic and Social History of New England*, I, pp. 144, 152, 204, by Wm. B. Weedon.—Copyright 1890. By permission Houghton Mifflin Company.

¹⁵ *Ibid.*, I, p. 214, by Wm. B. Weedon. Copyright 1890. By permission Houghton Mifflin Company.

scanty furniture. The dishes in common use were of pewter, with wooden platters and, quite usually, wooden trenchers instead of porcelain plates. Oddly enough, table forks were almost unknown in the 17th Century, except in aristocratic houses.¹⁶

Speaking generally, as we are apt to forget, most of the work in the house and on the farm had to be done by the family, because servants were not to be had. Even where there were a few slaves or indentured servants, these were so inefficient as to be of very little use. The farmer's wife, and her unmarried daughters, even among the well-to-do, must do the cooking and other housework, the spinning and weaving and the making of clothes for all the family. The farmer and his sons did the farm work and all manner of odd jobs now turned over to professional mechanics. At most one hired man helped to till the farm. Except as to spinning and weaving, this state of things continued well into the second half of the 19th Century,—in New York State, to the writer's personal knowledge,—and also among New England farmers, as shown in such writings as Whittier's "Snow Bound."

Yet in considering the lives of these ancestors of ours, the vital point to be remembered is that, after the early years, everybody was reasonably prosperous. Plentiful crops of Indian corn at first provided a surplus to be traded to the Indians in return for beaver skins. In winter the farmer gathered in timber, which was easily converted into pipe-staves or larger forms of lumber when sawmills were built. The lumber and beaver skins were shipped, at first in English or in Massachusetts vessels, to the West Indies, Portugal, Spain and England and there exchanged for sugar, molasses, indigo and cotton. After a time, the Connecticut colonists built their own ships.

By the middle of the 17th Century, apple trees and other fruit trees and vines had been planted through the Connecticut Valley and were bearing plentifully. From large crops of apples, cider

¹⁶ From *Economic and Social Hist. of New England*, I, pp. 215-217, 308, by Wm. B. Weedon. Copyright 1890. By permission Houghton Mifflin Company.

was produced in great quantities. Apples and cider with other products of the farm were exported. In 1660, the younger Winthrop, then Governor of the Connecticut Colony, was able to write to an English correspondent: "Now the country doth send out great stores of biscott, flower (flour), beife (beef) porke, butter and other provisions to Barbados, New Foundland and other places, besides the furnishing out many vessels and fishing boats of their own. * * * This country also is now well stoced (stocked) with horses, cowes, sheepe and goats."¹⁷

Underlying these conditions, which might be ascribed to the prodigality of Nature, were the far-reaching facts, first, that each of the early settlers received, directly or indirectly, from his own Colonial government, without cost or at very slight cost, (in addition to grazing rights on common lands), an adequate farm, differing, to be sure, in size according to the means of the farmer, but which he owned outright; and secondly, that England did not for many years tax the colonists or, after 1642, impose duties on vessels voyaging to or from New England.

Clothing in the country was chiefly of homespun fabrics, though the more prosperous householders usually had one broad-cloth suit for Sunday wear. Chests were filled with linen and blankets, the products of hand looms, laid up for future use. In the autumn great quantities of smoked or salted meats and of dried fruits and vegetables were prepared and stored away for winter use. Bread was largely made of rye flour or Indian corn meal. There was, of course, no ice for household use.

Education among the older people was scanty. Old deeds show that some men and many women could not even write their names. Schools for children, however, were established early.

Roads outside of towns varied very much. The earliest were little more than Indian trails and very narrow. Gradually these trails were widened until they really became roads. Those connecting shore towns seem early to have been put into fairly

¹⁷ From *Economic and Social Hist. of New England*. I, pp. 53-55, 97, 141, 204, by Wm. B. Weedon, Copyright 1890. By permission Houghton Mifflin Company.

efficient condition. Andrews, however, speaking of the Connecticut River Valley prior to 1660, says that there were no roads whatever there and that transportation there was solely by water or by Indian paths.¹⁸

Hufeland says, speaking of Westchester County, N. Y., in the 18th Century:

“It was a farming country * * * * having but one incorporated community; all the rest of the inhabitants lived on the scattered farms with here and there very small villages. * * * * The event of the week was the trip to church, when the whole family was packed into the springless farm wagon. * * * * Their villages were separated from the City (N. Y.) by from 12 to 40 miles of poor roads, often impassable in the winter.”¹⁹

After the English conquest of New Netherland, and especially after the development of Ulster County, N. Y., the favorite method of travel from New York City to places on Long Island Sound and to points on the Hudson River was by sloops. Our farmer ancestors in Ulster and Orange Counties drew their crops by wagon to Newburgh, whence they were carried by sloops and later by towed barges to New York City. Newburgh thus was for many years an active and prosperous shipping point.

Methods of husbandry changed very slowly. Farmers still mowed hay and reaped grain with scythes and “cradles,” sowed seed broadcast by hand and threshed out grain with flails on the barn floors,²⁰ until the invention and adoption of mowing, reaping and threshing machines, not long prior to the war of 1861-5.

¹⁸ From *The Colonial Period in American History*, II, p. 127. By Charles M. Andrews. Copyright 1936. By permission Yale University Press.

¹⁹ From *Westchester County During the American Revolution*, pp. 3, 7, 10. By Otto Hufeland. Copyright 1926. By his permission.

²⁰ I myself saw all these implements and methods in use on the Waring farm near Newburgh when I was a small boy.—F. L. C.

PART ONE
ANCESTRY OF MORRIS D'CAMP CRAWFORD
FIRST—THE CRAWFORD LINE

I

SAMUEL CRAWFORD OF SCARSDALE

MORRIS D'CAMP CRAWFORD was born in Albany, New York, February 19, 1819. He was the fourth son and the seventh child of the Rev. Joseph Crawford, who was the youngest child of Samuel Crawford of Scarsdale, the Revolutionary soldier.

1. I have been unable to fix the ancestry or place or date of birth of Samuel of Scarsdale. All the modern accounts, except one referred to below,¹ (and there are no old accounts) are to the effect that he was the son of one John Crawford, who was the son of a Quentin (or Quintan) Crawford, said to have been born in Edinburgh either in 1667 or in 1675 and to have emigrated to America at a date variously stated as 1689, 1701 and 1710. Such are the statements in the "Souvenir Pamphlet" issued at the dedication of the Tuckahoe monument to Samuel Crawford, and in various works on genealogy. None of the writers of these accounts give any original authority for their statements on the point.

What is definitely known of Quentin (or Quintan) Crawford is that he lived in North Castle and owned a farm there; and that he died about 1748, leaving a Will,² by which, among other bequests, he gave to his "well beloved son John" five pounds sterling "in addition to what I have already given him."

A John Crawford was appointed assessor of the East Patent

¹ See statement in "*Commemorative Biographical Record of Ulster County, N. Y.*," (1896) page 508, quoted below.

² See his Will proved in N. Y. County Sept. 6, 1748 and recorded in Liber 16 of Wills, page 345.

of North Castle in 1744.³ No other John Crawford of North Castle appears of record. The word "Patent" was applied to a large tract of land, usually first purchased from the Indians in consideration of some articles of trifling value;⁴ after which the purchase was confirmed by Royal grant. The East Patent of North Castle then included the whole of "Old Poundridge."⁵ There is of record a Will of "John Crawford of Old Poundridge in North Castle"⁶ dated December 15, 1770. If this testator was the same as John Crawford, the Assessor, and was a son of Quentin (or Quintan) Crawford, then his Will tends to negative the usual account, for, while it mentions four other sons to whom the testator gives land, it does not mention a son Samuel.

If, on the other hand, this testator was not the Assessor John Crawford, or in any case was not the son of Quentin Crawford, then I find no record evidence to connect Samuel Crawford of Scarsdale with any parent named John or grandparent named Quentin (or Quintan).

2. The second son of Samuel Crawford of Scarsdale was the Rev. John Crawford, born 1761, widely known for many years as a Methodist minister and Circuit Rider. He married Catherine Trumpbour of Saugerties, Ulster County, New York, in 1794, and thenceforth made the Trumpbour farm his home. He died in 1851. The house which he occupied for over sixty years is still standing at Saugerties. He was ordained an elder by Bishop Asbury in 1792. (Certificate in possession of Miss Mary G. Crawford).⁷

In the "*Commemorative Biographical Record of Ulster County, N. Y.*," published in 1896, p. 508, there appears a sketch of Elijah

³ Bolton's *History of Westchester County*, 2nd Ed. II, p. 108.

⁴ Bolton—2nd Ed. II, p. 211. In the year 1700, a large tract in Eastchester was bought from Indians for "14 guns, 12 coats, 12 Indian kettles, 12 Indian axes, 4 adzes and 4 barrels of cider." The Indian conception of a grant, however, was one of occupancy and not of legal title.

⁵ Bolton—2nd Ed. II, p. 107.

⁶ See Will proved in N. Y. County, Dec. 30, 1773, recorded in Liber 8 of Wills. Also in N. Y. Hist. Soc. Records of Wills, VIII, p. 167.

⁷ The inscription on his gravestone says: "Rev. John Crawford, for 62 years a beloved and faithful minister of the M. E. Church, died March 7, 1851, aged 90 years, 14 days."

L. Crawford, son of the Rev. John Crawford. This sketch contains the following passage, not quoted but said to have been obtained from the subject of the sketch.⁸

"The grandfather of our subject, Samuel Crawford, was a native of Scotland and came to America at an early day, settling in White Plains, Westchester Co., N. Y., where he followed the trade of a cooper. He was a soldier in the Revolutionary War and was killed in the Battle of White Plains." (Italics mine)

It is true that Samuel Crawford was a cooper, as well as a farmer. He was a soldier in the Revolutionary War. He was killed in that war, though not in the Battle of White Plains. The passage quoted is also entitled to some additional weight, because Elijah L. Crawford presumably obtained his information from his father, the Rev. John Crawford, who, at the death of *his* father, Captain Samuel Crawford, was about 16 years old and might have known his own father's birthplace.⁹

On the other hand, several writers agree on White Plains as the place of Samuel Crawford's birth, though they are in conflict as to its date. One writer gives the date of birth as late as October 12, 1740, but assumes that Samuel Crawford was the son of John Crawford of North Castle.¹⁰ No one of these writers refers to any prior authority. Taking the earliest of the dates so given, 1731, as that of Samuel Crawford's birth, but assuming that he was born in Scotland and was himself an immigrant, we have to account for the fact, shown below, that in 1766, at the age of 35, when already married and the father of several children, he was able to buy a good farm and to build a rather fine house. Immigrants did not usually accumulate money so rapidly.

3. I submitted all the evidence, traditional as well as factual, to a recognized official authority in Edinburgh, who, at my request, made a search in the "General Register House" of the British Government, in that City, for information as to any Crawfords, including Quentin and Samuel, who, between 1685

⁸ Statement of Miss Mary G. Crawford of Saugerties to the writer. She is a granddaughter of Elijah L. Crawford and lived near him in his later years.

⁹ See sketch of Elijah L. Crawford above referred to in *Commemorative Biographical Record of Ulster County, N. Y.*

¹⁰ Souvenir Pamphlet of Unveiling of Crawford Monument.

and 1750, might have sailed or otherwise emigrated from Edinburgh to New York or Boston. His reply is much broader than my enquiries. Addressing the intermediary through whom I approached him, he says under date of October 24, 1938:

"I am afraid that there is little chance, with the data provided, of obtaining the information desired in the letter you enclose. There are no records of emigrant sailings preserved for the 18th century or indeed for long after, and to endeavor to identify Samuel Crawford or his ancestor from other sources is an almost impossible task. I have consulted our indexes here without finding anything that would furnish a starting point for a search. * * * * Unless the enquirer can discover other information as to the parentage of the original emigrant or his place of birth, I am afraid that the difficulty must remain unsolved."

In view of all the foregoing, I think that the ancestry and place and date of birth of Samuel Crawford of Scarsdale must be considered as undetermined.

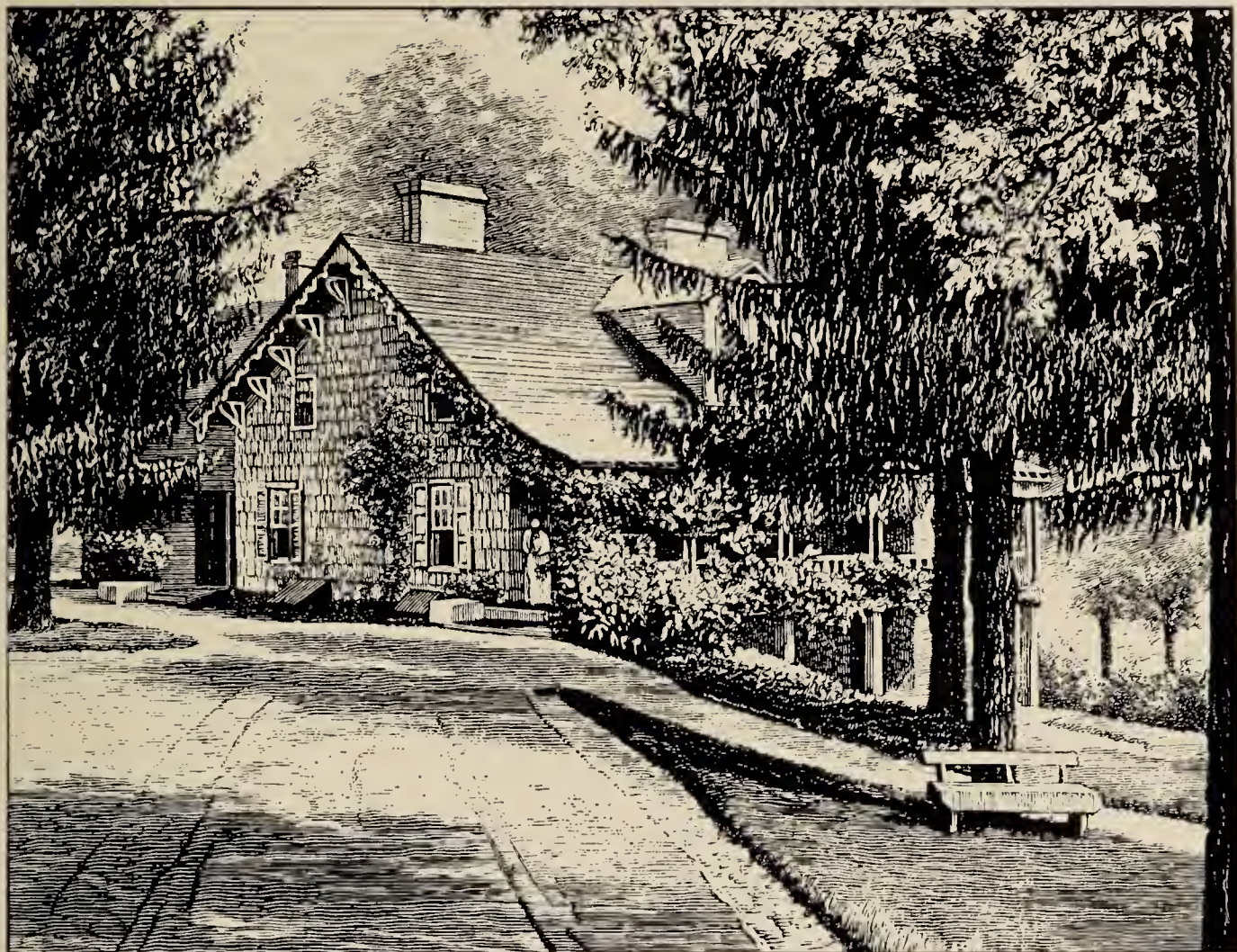
4. In 1766, we are at last on firm ground, for in that year Samuel Crawford bought a tract of land of about 88 acres at Scarsdale, from James DeLancey, son-in-law of Caleb Heathcote, the latter of whom was the first Proprietor of the Manor of Scarsdale. Crawford built on that tract a house, which he occupied until his death and which is still standing at Scarsdale as Number 60 Old Orchard Lane.¹¹

The history of this house is most intriguing. The first reference to it is in the description of a second tract of land contiguous to the first, which Samuel Crawford acquired in 1775. The descriptions of the two tracts are given in a deed conveying the whole farm from Crawford's executor to Sands Raymond in 1784.¹¹ The description of the second tract begins "at a stake a little south and east of a *cooper shop* near the path that leads from the road to said Crawford's house." (Italics mine)

Sands Raymond, in 1788, conveyed¹² the farm and house to Richard Morris, brother of the well known Lewis Morris and a

¹¹ See recitals in Deed dated May 1, 1784, recorded Dec. 20, 1788, in Westchester County, Liber K of Deeds, p. 134.

¹² See Deed dated Dec. 12, 1788; recorded Dec. 20, 1788, in West. County in Liber K of Deeds, p. 136.



SAMUEL CRAWFORD'S HOUSE AT SCARSDALE, BUILT 1766
From an old print (about 1885)



OLD KITCHEN OF SAMUEL CRAWFORD'S HOUSE, AS PHOTOGRAPHED 1939

noted judge, who in 1779 became Chief Justice of the State of New York. He lived in the house from 1790 to 1810. From this fact, for over a century the house was locally known as the "Morris House." Upon the death of Richard Morris, it passed to his daughter, who had married Major William Popham, and it has continued in the Popham family through several generations down to the present time.

The conveyance to Richard Morris is made by the same descriptions as those in the deed to Raymond, except that the second description begins "near the path that leads from the road to the house in which said Raymond now lives," evidently referring to the same house.

That the popular impression which attributed the origin of the house to Richard Morris was erroneous is clear from other authorities. In the "History of Westchester County," edited by Scharf and published in 1886, Vol. I, p. 673, appears this statement:

"The Morris House * * * * although more than a *century and a half old* * * * * still stands firmer and stancher than many a more modern building. *The mansion was constructed about the middle of the last (18th) century by a man named Crawford.* The frame is composed of oak and locust, with oaken joists, and is covered with cedar shingles put on with wrought-iron clinched nails." (Italics mine)

At a side entrance to the property leading from Popham Road is a tablet erected by the N. Y. State Educational Department in 1932 and reading in part as follows:

"Morris House, built about 1750. Home of Richard Morris
* * * * Chief Justice, etc."

This inscription gave the impression to the public that Richard Morris himself built the house, which was obviously impossible, since he did not acquire the property until 1788. (See deed above recited).

Accordingly, in 1932, Dr. Thomas J. Harris, an historian of Scarsdale, called public attention to the error of attributing the origin of the house to Richard Morris, and a bronze tablet

then placed on, and still attached to, the house states that it "was built in 1766 by Captain Samuel Crawford."¹³

A curious corroboration of the age of the house turned up in the summer of 1937. While making some repairs to its outer wall, workmen found, at the bottom, an old wallet containing a certificate of honorable discharge from a Connecticut regiment of one Enos Tuttle, dated June 10, 1783, and signed "George Washington" in an undoubtedly authentic signature. This Enos Tuttle may have been an itinerant weaver going from house to house to ply his trade, or he may have been a carpenter making repairs. In either case the wallet had doubtless been dropped by accident from the attic. It contained other papers of interest. One of them is a promissory note payable to Enos Tuttle on demand and dated December 30, 1783. Another, dated April 6th, 1784, is signed by Tuttle, and is an order for the payment to its bearer of wages due Tuttle. It is a fair presumption that these papers were lost at about the time of their dates. Men do not usually carry demand notes about with them very long. They either collect or sue on them. Inasmuch as the deed to Sands Raymond, cited above, which was dated May 1st, 1784, recites that the farm was then "in the possession of Sands Raymond," these papers, with the date of the military discharge, are persuasive of the fact that the house was standing substantially as it is today when it passed by conveyance from Raymond to Richard Morris.¹⁴

The inscription on the tablet also reads in part as follows:

"Captain Samuel Crawford * * * * here on or about October 23, 1776 entertained at luncheon General George Washington on his way to White Plains."

So far as I can learn, this statement rests only on tradition, but

¹³ See T. J. Harris's article in *The Scarsdale Inquirer* of April 29, 1932.

¹⁴ Further evidence that the house was not materially changed after it was sold by Crawford's executor is found (1) in the fact that Raymond, on buying the property, gave back a purchase money mortgage, which was not paid off until he sold the property to Richard Morris (Mtge. Rec. West. Co. Book C of Mtges. p. 182). The holder of such a mortgage would not allow the house to be disturbed while the mortgage was unpaid. (2) The tradition in the Popham family is positive that Richard Morris did not rebuild the house.

it is an old tradition. Scharf (1886) mentions it, prefixing the words "it is stated."¹⁵

II

CIVIC SERVICES OF SAMUEL CRAWFORD

1. Samuel Crawford was not an aristocrat nor was he one of the chief leaders in the Revolutionary movement. On the other hand, he did not belong to the landless class, of whom there were many. He was a sturdy yeoman, owner of a good house and farm,¹ independent, brave and ready to risk his life and property in resisting what he believed to be oppression. Tradition says that he was about six feet tall, heavily built and strong. Caleb Tompkins, also of Scarsdale, himself also in a militia regiment in 1777 (of whom more hereafter), called Crawford "a stout, spirited man."²

As the Revolution approached, Samuel Crawford early identified himself with the Patriot Cause. On May 8, 1775, a fortnight after the news of the Battle of Lexington reached Westchester County, he was elected by citizens of the County at large as the only member from the Manor of Scarsdale to the County Committee of the County. On the same day, as a member of that Committee, he signed a certificate of the election of deputies from Westchester County to the first Provincial Congress, his name not being in the list of such deputies.³ He was again elected to the same County Committee, as the only member from Scarsdale, on April 16, 1776, at a meeting of "Freeholders and Inhabitants" of Westchester County,⁴ and continued to serve in the same capacity until his death. Similar committees were organized in most of the counties of the then Province of New York. They cooperated with the Colonial Committees of Safety and were of great importance in the Revolution. They

¹⁵ Scharf—*Hist. of West. County*, I, p. 673.

¹ In 1784, the house and farm were sold for 760 pounds, a very substantial sum in those days. See Deed, Crawford's Executor to Raymond, recited above.

² Statement of Caleb Tompkins in the McDonald manuscripts.

³ *Calendar Revolutionary Manuscripts*, I, p. 64.

⁴ *Cal. Rev. Mss.* I, p. 632.

“created public opinion * * * * organized the Revolution, and success on the field of war was largely dependent on their activities.”⁵

2. The statement, however, sometimes made, that Samuel Crawford was a “member of the Provincial Congress” of New York, is certainly not correct. The Provincial Congress was, or rather the Provincial Congresses of New York (of which there were four) were, legislative bodies composed of deputies from all the counties in the whole Province (afterwards State) of New York and corresponded to the State Legislature afterwards established. These Provincial Congresses must not be confused with the Continental Congress, which represented all the colonies.

Printed copies of the manuscript Journals of the Provincial Congresses, published in 1842 by order of the New York Legislature, can be found in the New York Public Library and elsewhere. These Journals are the primary and ultimate authority in respect to facts as to all transactions purporting to be covered by them. They are superior to histories, personal narratives and monuments, if these conflict with the Journals. Now these Journals show that, when each Provincial Congress convened, the deputies from the various counties presented certificates (copied in full into the Journals) from the County Committees showing the election of such deputies to the Congress. In no instance does the name of Samuel Crawford appear on any such certificate as such a deputy.⁶

The fourth Provincial Congress convened at the old Court House at White Plains on Tuesday, July 9th, 1776. Samuel Crawford was not a member of it. (Journals I, 515). A letter from the New York delegates in the Continental Congress, dated July 6, enclosing a copy of the Declaration of Independence as adopted by the Continental Congress July 4, 1776, was produced and referred to a committee of which John Jay was

⁵ N. Y. State Hist. Ass'n.—*Hist. State of N. Y.* (1933), III, p. 249.

⁶ See also Supp. to “*N. Y. in the Rev'n. as Colony and State*,” compiled by S. C. Knight, Comptroller (1901), containing complete list of all deputies to the four Provincial Congresses. Copy in library of Sons of Revolution, New York.

chairman. (Journals I, 517). John Jay was one of the foremost leaders of the Revolutionary movement in the (then) Province of New York.⁷ Later on the same day, (Journals I, 517) resolutions drawn by Jay⁸ approving the Declaration were reported by the Committee and adopted by the Provincial Congress. These resolutions also directed that a copy of the Declaration “*be sent to the chairman of the Committee of Westchester County with orders to publish same with beat of drum at this place on Thursday next*” (i.e. on July 11th).⁹ The phrase “beat of drum,” of course, referred to the custom, whenever it was desired to make a public proclamation, of having the announcer attended by a drummer, whose drum-beat would call the people together. On July 10, the Provincial Congress voted to change its official name to “The Convention of the Representatives of the State of New York.”¹⁰

Not being a member of any Provincial Congress, Samuel Crawford did not second any official motion to ratify the Declaration of Independence nor any motion whatever to change the title of the Province of New York to that of the State of New York. He did, however, take part as a member of the County Committee of Westchester County in the public proclamation on July 11, 1776, of the Declaration, from the steps of the old Court House at White Plains, in a public mass meeting convened by “beat of drum,” and there seconded a motion to ratify the Declaration.¹¹

It would be unfair to Samuel Crawford to suppose that the part he took in the demonstration of July 11, 1776, required less courage or involved less risk to himself than would have attended a silent vote in the Provincial Congress. What he did was nothing less than to make a public appeal for popular approval of an arch act of rebellion. Had the Revolution failed

⁷ Frank Monaghan—*Life of John Jay*.

⁸ *Corres. and Public Papers of John Jay*, I, p. 72.

⁹ *Journals* I, p. 517. (Italics mine)

¹⁰ *Hist. St. of N. Y.* (1933) III, p. 285; *Journals* I, p. 519.

¹¹ “*Westchester County in the Revolution*” by Otto Hufeland, pp. 68–73. Copyright, 1926; by his permission.

N. Y. State Hist. Ass’n. “*History State of New York*” (1933) III, 285.

and had he survived, it is certain that he would have forfeited his property, if not his life.¹²

III

MILITARY SERVICES AND DEATH OF SAMUEL CRAWFORD

1. At the outbreak of the Revolution, Westchester County was largely settled by Loyalists, later known as "Tories" and as "British refugees," many of whom were organized into regiments and joined the British forces. The County, during the whole period, was fought over by the Tories and the Patriot troops, as well as by irregulars from both sides, with great loss of life and of property. Cooper's novel "The Spy," first published in 1821, describes this situation.

The number of regularly enlisted regiments in the Continental armies at this time being comparatively small, dependence was necessarily largely placed on the militia, who were to be called out in case of emergency for special services, returning to their homes when the need was over.¹ The Provincial Congress of New York provided also for the organization of smaller units of Minute Men, who, as the term was used in New York, were such members of the militia as would agree to answer any military call immediately and, when called out, to serve for a certain number of weeks. The service of such Minute Men and the risk which they ran would obviously be far greater than those of the ordinary militia. This plan, however, was not a success. Comparatively few of the militia volunteered for the special

¹² NOTE: Mr. Hufeland, at p. 198 of his valuable work, in connection with his account of Samuel Crawford's death, falls into the old error of naming the latter as "a member of the Provincial Congress"; but, when I called his attention to the conclusive evidence to the contrary, he was courteous enough in a letter dated Oct. 23, 1937, to admit to me that he was wrong in that particular.

From 1664 to 1685, New York was a Proprietary Colony—in theory, at least, the property of James, Duke of York. When, on the death of Charles II, James succeeded to the Throne as James II, New York was declared to be a Royal Province; and thenceforth its technical designation was the Province of New York. In common parlance, however, and in informal documents, the term Colony of New York continued to be frequently used.

¹ Greene—*Rev. War.* p. 54, says that in Nov. 1776, two-thirds of the regiments in the entire American army were composed of militia.

service, and the system of separate organizations of "Minute Men," as distinct from the "common militia," was abolished in the (then) Province of New York in June 1776.²

2. Recruiting for militia regiments was begun in Westchester County in July, 1775. It may be that Samuel Crawford enlisted as a private in one of these early militia regiments, either at the outset or soon afterwards, although I find no record of such enlistment. What is certain is that, at a meeting of a company of Minute Men held at White Plains February 14, 1776, for the purpose of electing officers, Samuel Crawford was elected First Lieutenant of the company,³ and that he thereafter continued to act as a commissioned officer in this company until "Minute Men" were abolished and in some other militia organization until his death.

He is usually spoken of as "Captain Crawford," and it seems probable that he was promoted to that rank. In the files of the U. S. Veterans Administration (formerly the Pension Bureau), an extract from which is given below, he is rated as a "Captain."

3. The circumstances which led up to Samuel Crawford's death were substantially as follows:

In order to reduce the supplies available for the British Army, the American military authorities, early in 1777, had determined to destroy all the forage and grain in the extreme lower part of Westchester County, except such as could be quickly removed by wagon. An order was issued by the Committee of Safety for a body of militia to make raids for this purpose.⁴ Judge Stephen Ward's house in Eastchester, which stood on the present Post Road to White Plains, about four miles south of Samuel Crawford's house at Scarsdale, was the base and headquarters from which the foraging parties were to, and did, start and to which they were to, and did, return.⁵

² Hufeland—p. 67.

N. Y. State Hist. Ass'n.—"*Hist. of State of N. Y.*" (1933) IV, p. 18.

Compare Allan French—"*The First Year of the Am. Revolution*" (1934), p. 50.

³ *Cal. Rev. Mss.* I, p. 239.

N. Y. St. Archives—*N. Y. in the Rev.* (1887), I, p. 307.

⁴ A copy of the original order is printed in Hufeland, p. 193.

⁵ This house was a private residence and not, as supposed by some, an Inn.

On March 16, 1777 such a foraging party was sent out.⁶ The troops assigned to have general charge of these foraging raids were under the command, partly of Major Brinton Pain and partly of Captain Samuel Delavan (Hufeland, p. 196). On the expedition of March 16, 1777, Captain Delavan was in sole command. (See statements of Dibble and Tompkins below).

The chief sources for the story of the events of this day are to be found in the "Recollections" of survivors of the Revolutionary period written down at the request of J. M. McDonald, who in the years 1844-50 had several hundred interviews with such survivors. Copies of the original manuscripts of these "Recollections" are in the possession of Mr. Hufeland.

Among them are those of one Jonathan Dibble, a private soldier, who was in the detachment of American troops which accompanied the wagons sent out on March 16, 1777, and who was present in the Ward house on the evening of the same day, when the British attacked.⁷

A second account among the McDonald manuscripts is one written by Caleb Tompkins, son of the first Jonathan G. Tompkins, the latter of whom was a member of the Committee of Safety in the Revolution and who was one of those who signed the order for the raids. Caleb Tompkins himself was a member of Colonel Thomas's regiment of militia, was 17 years old at the time of the fight at the Ward house, but does not claim to have been present.

A third purported account of the fight at the Ward house and of Samuel Crawford's death, which appeared in the February number of the "National Magazine" for 1853, shows that the writer was a boy of about nine at the time of the fight, at which, of course, he was not present, although he says that, on the following day, he saw the American dead buried. He does

Caleb Tompkins, hereafter referred to, repeatedly speaks of it as "Judge Ward's house." See also Bolton—*Hist. of West. County*, 2d ed. I, p. 252.

⁶ The date is fixed by a news item in *Gaine's Mercury*, a Tory newspaper published in New York City. The item described the attack on Stephen Ward's house. Its text is printed in part in Hufeland, p. 197.

⁷ Dibble's story is printed in Hufeland, p. 196, and also in Bolton's *Hist. of Westchester Co.*, 2d Ed. I, pp. 253-4.

not, however, say that he then saw the body of Samuel Crawford. In any event, his narrative contains so many historical errors as to discredit his whole story, except as to the fact of Samuel Crawford's death.

Dibble says that the foraging party on March 16th consisted of "five or six teams." "The enemy," he continues, "came up from King's Bridge to oppose us, and we fought them * * * * all day long until the teams returned.* * * * It was night before we returned to Ward's house." He further says, "Captain Delavan commanded us." He does not mention Samuel Crawford.

Caleb Tompkins says that Samuel Crawford "was conductor of these teams." Hufeland (p. 198) says that Crawford "had charge of the wagons in the expedition." Tompkins says further: "Captain Delavan, who commanded a company of rangers, was stationed at Judge Ward's house and went down every day to protect these teams."

These statements show that Samuel Crawford did not command any troops on that day nor at the Ward house after his return. His duties on this occasion, therefore, while military in character, had been fully discharged when the wagons returned to the Ward house.

All the accounts agree that Tory rangers from the British army made a surprise attack on the Americans in the evening of the same day after the wagons and their guards had returned. Caleb Tompkins says that Samuel Crawford "called to see his sister," was there attacked by Tory rangers and, though he surrendered, was bayoneted by one of them, mortally wounded, taken prisoner and died on the way to New York.⁸

Hufeland accepts the account so given by Caleb Tompkins. It is true that the record in the files of the U. S. Veterans Administration, formerly the Pension Bureau (see below), states definitely that "Captain Samuel Crawford was killed by the enemy at Ward's house." Yet Tompkins, when he wrote his

⁸ A part of the extract from *Gaine's Mercury*, not given in Hufeland, says expressly that "Commissary Crawford" was taken prisoner and died of his wounds on the way to the City. Crawford's service on that day with the teams was such as would be performed by a Commissary officer.

account, had been a judge for many years, and should have known what evidence meant. However, whether Samuel Crawford was killed outright in the fight or was mortally wounded while he happened to be in another house is immaterial. He certainly died in the military service of his Country.

The date of Samuel Crawford's death, as given above and as adopted by Hufeland, viz. March 16, 1777, agrees with that given by Heitman, who, however refers to the fallen officer as "Lieutenant N. Y. militia."⁹ Heitman's book enumerates officers in the militia as well as those in the Continental Army.

4. Corroborative evidence of value, both of Samuel Crawford's probable rank as Captain and of the fact of his death while in the military service of the United States, is furnished by the following extract from the files of the U. S. Veterans Administration (formerly the Pension Bureau) in relation to the pension record of Reverend John Crawford, which extract is contained in a letter to me from the Executive Assistant to the Administrator, dated December 23, 1938:

"The data which follow were obtained from papers on file in the pension claim, S. 10504, based upon the military service of John Crawford."

"While a resident of Scarsdale he enlisted August 1, 1776, and served as a private in a *company commanded by Captain Samuel Crawford who was his father* * * * *; he was in the battle of White Plains and on January 1, 1777, *his company was detached under Major Payne to guard the inhabitants of Westchester County, New York*, and he served until January 1, 1778, during which time *his father, Captain Samuel Crawford, was killed by the enemy at Ward's house in East Chester, Westchester County, New York.*"

* * * *

"John Crawford¹⁰ was allowed pension on his application executed December 31, 1832, at which time he was a resident of Saugerties, Ulster County, New York, where he had lived since the Revolution." (Italics mine)

⁹ *Historical Register of Officers of Continental Army During War of Revolution*, p. 177. Francis B. Heitman (1914).

¹⁰ John Crawford, according to tradition and to the article in the *Com. Biog. Record of Ulster County* (supra), was at one time taken prisoner and spent three months in a British prison.

5. In 1913 a monument to the memory of Samuel Crawford of Scarsdale was put in place near the site of the old Ward house, in Eastchester Township, now Tuckahoe, at the corner of White Plains Road and Water Hill Road. The monument consists of a large boulder bearing a bronze plate with an inscription.

In Christ Church Cemetery at Rye, N. Y. is a stately monument erected by the Lyons family (who were among the numerous descendants of Samuel Crawford of Scarsdale) in memory, primarily, of deceased members of their own family. On one face of this monument, however, is the following inscription: "In Memory of our Grandfather Samuel Crawford, Sr. who died in defense of American Liberty, at Tuckahoe, N. Y. 1776." This is a very appropriate memorial to a very worthy man. It does not, however, indicate that Samuel Crawford was buried in that cemetery. The precise place of his burial is unknown. The year in the inscription, of course, should be 1777.

IV

JANE CRAWFORD, WIFE OF SAMUEL OF SCARSDALE

1. The maiden name and the family of Jane Crawford, wife of Samuel, have, until recently, been as elusive as her husband's ancestors. One writer states that her name was Jane Requa and that she was married to Samuel Crawford at Tarrytown, on January 29, 1759; but this statement seems improbable. The genealogy of the Requa family has been exhaustively investigated by members of that family and a careful examination of the written results of that investigation discloses no Jane Requa who married a Samuel Crawford. Also, inquiries of members of the Requa family now living in Tarrytown bring the answer that they have been unable to locate any such Jane Requa.

On the other hand, Miss Mary G. Crawford of Saugerties, the granddaughter of Elijah L. Crawford, has a memorandum, which she states is in the handwriting of her grandfather, to the effect that the wife of Samuel Crawford of Scarsdale was an Oakley. Support to this statement is lent by the fact that one of

the executors named in the Will of Samuel Crawford was "my good friend Miles Oakley," and that one of the witnesses to the Will was Sarah Oakley.

Jane Crawford, wife of Samuel, seems to have been robust both in character and body. Left, by her husband's death, with eight children aged from infancy to 17; driven from her home in Scarsdale by the ravages of the contending forces; plundered by Tories and pretended Patriots alike; she somehow weathered the storm.

Several anecdotes about her have come down to us, the first of them stirring, though probably apocryphal; the others attested by official records; all illustrate the miseries to which the war subjected the women and children of Patriot families. The first story tells how once, when a Hessian soldier came into her house and annoyed her, she picked him up bodily and threw him over the half door at the entrance of her kitchen.¹

Again, in April 1777, about a month after her husband's death, she had fled with her family to the northern part of the county, probably to Bedford, taking with her, no doubt, horses, oxen and other movables. To raise means for the family living, she sold a yoke of oxen, only to find that the purchaser was a trickster and had paid her in counterfeit money.²

Once more, in 1780, we find her, through her daughter, applying to Governor Clinton for redress, because she had been robbed of a horse, apparently by an American soldier. Accompanying the application is the certificate of a Justice of the Peace stating that "Samuel Crawford was a notted friend of Amearica and lost his life in his Country's Cause."³

At the end, she had to sell her house and farm, but she brought up to maturity all her children, whose many descendants have proved the soundness of the stock from which they sprang.

¹ No such half door now exists at any entrance of the house built by Samuel Crawford at Scarsdale.

² *Cal. Rev. Mss.* II, p. 91.

³ *Public papers of Gov. George Clinton*, VI, p. 502.

V

REV. JOSEPH CRAWFORD, SON OF SAMUEL OF SCARSDALE

Samuel Crawford left a Will dated February 13, 1776, (the day before that on which he became a lieutenant of Minute Men), which Will was proved in Westchester County July 12, 1783 and in New York County August 14, 1783.¹ In it he speaks of himself as "a cooper" and mentions the names of his children as "Elijah, John, Samuel 2d, Ester, Mary, Rachael, Phebey Ann" and "that that is now unborn should it be a son." The unborn child thus referred to was, however, subsequently born November 8, 1776, during his father's lifetime, and was Joseph Crawford, the father of Morris D'Camp Crawford.

This relationship is fully established by the family recognition accorded to Joseph Crawford and his descendants by other descendants of Samuel Crawford. Thus, George W. Crawford, who was one of the sons of Samuel Crawford, 2d, frequently visited my father's house, called my father "Morris," and was always addressed by my sister, my brothers and myself as "Cousin George."²

Joseph Crawford entered the ministry of the Methodist Episcopal Church in 1797 and was for many years an active member, first of the New England Conference and later, as the boundaries were changed, of the New York Conference.³ He married (1806) Mary Barker, daughter of Samuel Barker of Scarsdale.

He was Presiding Elder of the Vermont District for two years, 1803-05. He travelled with Bishop Asbury in 1805-6 and was Presiding Elder of the New York District for four years, 1807-11. Such Districts in those days were very large, and the Presiding Elder must have gone about largely on horseback, as did circuit

¹ See Liber 36 of Wills in the office of the Surrogate of New York County, page 122.

² This George W. Crawford was the father of Mrs. Wm. E. Jennings, formerly of Summit, N. J. She was an intimate friend of my father's children.

³ The original certificate of his ordination as deacon, dated June 21, 1799, and signed (Bishop) Francis Asbury, and a similar certificate of his ordination as elder, dated June 21, 1801, and signed (Bishop) Richard Whatcoat, are in the possession of his great granddaughter Agnes C. L. Donohugh.

riders. He afterwards served pastorates for short terms in Cortlandt, New York City, Hudson, Jamaica, Brooklyn and Albany. Some of these appointments, no doubt, involved circuit riding. This was nothing unusual. The entire growth of Methodism was originally based upon the "circuit" as a unit. The "circuit" in this country usually comprised a territory as large as a man could well cover in a four to six weeks' round on horseback, stopping daily to preach where so-called "appointments" had been fixed at crossroads or in farming sections, at which could be gathered together small groups of Methodists in schoolhouses, barns, or farm kitchens or, occasionally, large numbers at outdoor camp meetings. It was only later and gradually that local churches and congregations were established in towns of some size, where preachers were "stationed," to serve exclusively as pastors of such congregations.

Like most Methodist preachers, Joseph Crawford was poor. The total salary to which he was entitled in 1820, up to which year he had had seven children born, appears to have been \$336.⁴ However, he must have had some private means, for in 1809 he bought a farm of 40 acres at White Plains for \$2,750., giving back a mortgage for the purchase price, which mortgage was subsequently paid off.⁵ His son Rev. Elijah Crawford, born in 1813, also, late in his own life in a letter to my father, refers to White Plains as the "home of my childhood." Apparently Joseph Crawford made this farm his permanent home and kept his family there while he was riding over circuits, at least during the years 1809-15. Such an arrangement was nothing unusual. Rev. John Crawford did the same thing at Saugerties. The source from which the \$2,750. came is unknown—possibly from the well-to-do brothers of his wife, Mary Barker.

⁴ In 1800, the salary of a travelling preacher was fixed by the General Conference at \$80. a year, if single, and \$160. a year, if married. These amounts were raised in 1816 to \$100. and \$200., together in each case with \$16. for each child under seven and \$24. for each child between seven and fourteen; also travelling expenses. (Sweet—pp. 139, 140.)

⁵ See deed dated March 7, 1809, recorded in Book O of Deeds, p. 177; and mortgages recorded in Book K of Mortgages, p. 400, and Book M of Mortgages, p. 293, all in Westchester Co. The final payment on the mortgage was made in 1821.

In 1820 Joseph Crawford withdrew from the ministry and again removed to New York City, where he continued to live with his wife until 1825, two more children being born to them in 1822 and 1824 respectively. * Finding it very difficult to make a living in New York, he decided to join the westward procession, and probably in 1825, when the Erie Canal was opened, or a year or two later, went to Sandusky, Ohio, in the hope of making a new start. There he remained until 1832, when he died suddenly in a cholera epidemic. He seems to have made remittances to his family whenever practicable, and to have carried on an affectionate correspondence with his wife and older children. By the testimony of a Methodist minister in Sandusky, who knew Joseph Crawford well and was with him in his last hours, the latter lived a blameless life while in Sandusky, and died professing a confident hope of a joyful immortality.

* NOTE: In Joseph Crawford's family Bible, now in the possession of his great granddaughter, Agnes C. L. Donohugh, are written in his own handwriting the record of his marriage and the names, and dates and places of birth of his nine children, to which are here added their marriages and deaths, all as follows:

“Marriages

Joseph Crawford and Mary Barker were joined in holy wedlock Dec. 31, 1806, at White Plains.

| | <u>Births</u> | <u>Marriages</u> | <u>Deaths</u> |
|---------------|---------------------------------|--------------------|---------------|
| Caroline | Nov. 4, 1808 White Plains | Gilbert Holmes | July 10, 1868 |
| Lemuel | Apr. 20, 1810 White Plains | Margaret Trumbour | June 16, 1885 |
| Sarah Sniffin | Oct. 2, 1811 White Plains | Joseph Sanford | Dec. 7, 1893 |
| Elijah | Sept. 22, 1813 New York City | Jane W. Keyes | Aug. 30, 1849 |
| Joseph Barker | Mar. 12, 1815 White Plains | Rachel Ann Wade | Jan. 17, 1877 |
| Mary Barker | Apr. 9, 1817 Brooklyn | Charles T. Stevens | Feby. 1859 |
| Morris D'Camp | Feb. 19, 1819 Albany, N. Y. | Charlotte Holmes | Nov. 24, 1896 |
| Almira | Apl. 27, 1822 New York City | John Mickel | July 14, 1881 |
| Susan Ophelia | Apl. 5, 1824 N. Y. City” | Unmarried | Aug. 1853 |

SECOND—THE BARKER LINE

THE ANCESTRY of Mary Barker, mother of Morris D'Camp Crawford, stems reliably through the Fowler line from Abraham Newell of Roxbury, who immigrated in 1636. The earlier ancestors of the Barker name have not been located with certainty. Without doubt they were descended from English forebears, one or more of whom probably came to Massachusetts during the Great Migration.* Thomas Barker is believed to have been the father of William Barker of Scarsdale (the latter of whom is definitely known to have been our ancestor), but the connection is not certain enough to be asserted positively. With this explanation, the presumed Barker line may be stated as follows:

I. THOMAS BARKER, who himself or whose father had emigrated from Massachusetts. He lived, and bought and sold land, in 1684 at Newtown, Queens County, L. I.,¹ but removed to Cow Neck in the Town of Hempstead in the same County, where, in 1684, he became one of the Patentees and Proprietors of a tract of 931½ acres of land, at Cow Neck (later called Manhasset Neck) a peninsula between Cow Bay (now Manhasset Bay) and Hempstead Harbor. In 1705 he joined with other Proprietors in granting a large part of this tract to Nicholas Bayard of N. Y. City.² In the meantime and in 1695 he bought land on "Frog's" (Throgg's) Neck in the Town of Westchester.³ He married Catherine (surname unknown) and died probably in 1739.

II. WILLIAM BARKER, born 1709, died 1781, who located first at Mamaroneck but later at Scarsdale, after which he is known in genealogical records as "William of Scarsdale."

* NOTE: Various reliable works show that there were many families of Barkers in England for a long time prior to 1640, and also that a number of different individuals of the Barker name did come to Massachusetts and settle there prior to that date.

¹ See Deeds dated Mar. 29, 1684 and July 26, 1684, recorded in Queens Co. Reg's. Office, Book B, No. 1 of Deeds, p. 11.

² See Deed dated May 26, 1705, recorded in Queens Co. Reg's. Office, Book B-2, p. 186, on June 2, 1706.

³ Deed recorded in Westchester County, Book B, p. 239.

He is sometimes referred to as a "blacksmith," which term was then loosely used to describe any worker in iron, (see below). He was also a sturdy and substantial citizen, and was the owner of a good farm⁴ and of two other parcels of land,⁵ all at Scarsdale. He was twice married, first to Jane Fowler, by whom he had six children, and on her death to her brother's widow, Tamar Fowler. He left a Will, in which he names four sons, among them Samuel Barker, our ancestor.⁶

Jane Fowler, wife of William Barker, mother of Samuel Barker, and our ancestress, was descended from

(1) *Abraham Newell*, born in England about 1581, who immigrated to Massachusetts, settled in Roxbury in 1636, and died in that place in 1672, aged 91. His wife died 1682, aged 100.⁷ His daughter Rebecca, in 1655, married

(2) *Henry Fowler*, the first of that name, a settler in Providence and afterward in Mamaroneck. He came to Massachusetts either in 1652 or 1653 with a wealthy patron Josiah Foote, who styled himself "Ironmonger and Citizen of London." Henry Fowler, like certain of his descendants, called himself a "blacksmith." That term seems to have been equivalent to "ironmonger," and each of them signified that the person so styled was a general manufacturer of iron and ironware. They were designated as "blacksmiths" in contrast to "whitesmiths," the latter being manufacturers of paperware.⁸

This Henry Fowler, early in 1654, went to Providence with his patron Josiah Foote. The latter had been an iron manufacturer in England, and, at the time of his death, had established a branch of his business in Boston. He died prematurely in Providence in 1655; Henry Fowler became one of his executors and succeeded to his

⁴ See Deed dated Oct. 8, 1733, recorded in Book G of Deeds, p. 404, in Westchester County.

⁵ Deed recorded in West. County, Book G, p. 273.

⁶ See Will of "William Barker of Scarsdale" dated Dec. 21, 1780, in Abstracts of Wills of N. Y. Hist. Soc. XII, p. 262. This Will proved April 28, 1784. According to his gravestone still standing in the Mamaroneck Cemetery, he "died May 19, 1781, aged 72 years."

⁷ *History of the Town of Roxbury*, p. 370—Drake (1878).

⁸ The details in regard to this first Henry Fowler and his descendants are given in the *N. Y. Gen. & Bio. Record*, LVIII (1927) pp. 257-266, 340-347. See also *History of the Town of Roxbury*—Drake (1878).

business in this country. This was probably the source of the wealth which Henry Fowler possessed throughout his subsequent life. Earlier in 1655, he had married Rebecca Newell from the house of his patron in Providence. Henry Fowler bought and sold various tracts of land in Providence and Rehoboth, R. I., between 1654 and 1671, at which last date he was a deputy to the General Assembly of Rhode Island. He was "rated" (i.e. entered for taxation) at Providence in 1675.

He subsequently acquired large land holdings in the Town of Eastchester, of which land he became a patentee, (though apparently he never lived in Eastchester) and also lands in Mamaroneck, to which he removed prior to 1680. In that year he took part in the erection of a sawmill at Mamaroneck, continued to do business in the latter place as an "ironmonger," and became known as "Henry Fowler of Mamaroneck." He died in 1687, and, because of his large and numerous property interests, his estate was not finally settled until 1704.

Henry Fowler, the first, among other children, left a son William (for the descent from whom see Index) and another son, my father's ancestor

(3) *Henry Fowler, 2d*, known subsequently as Henry Fowler, Senior, who was born at Providence in 1657 and settled at Eastchester about 1678, where he married Abigail Hoyt, daughter of Moses Hoyt, an early settler of Eastchester, who had come from Fairfield. Henry Fowler, 2d, managed his father's business affairs in the Town of Eastchester, succeeded to his father's lands in that Town, bought and sold large tracts, and deeded land to his son Henry Fowler, 3d, our ancestor, about the time of the latter's marriage in 1700. Henry Fowler, 2d, died in Eastchester between 1730 and 1733, leaving the said son

(4) "*Capt.*" *Henry Fowler, 3d*, who was born about 1679 in Eastchester and died 1734 at Mamaroneck. He became known as Henry Fowler, Junior. In 1717 he repurchased lands at Mamaroneck formerly belonging to his grandfather, the first Henry Fowler. He made other land purchases, was Supervisor of Highways and a Warden of Grace Church at Rye. In his Will⁹ he mentions his daughter

⁹ See Will, dated July 2, 1734. Proved July 12, 1734, recorded in West. County, Liber 12, p. 182.

(5) *Jane Fowler*, as the wife of William Barker. She died before September, 1763.

III. SAMUEL BARKER, also of Scarsdale, son of William Barker and Jane Fowler, was born 1755 and died 1796. He married (July 24, 1775) Mary Sniffin¹⁰ who was born in 1757 and died in 1834. A printed copy of the family record of Samuel Barker, a duplicate of which I saw in the hands of my great uncle Joseph S. Barker (himself a son of Samuel Barker) nearly sixty years ago, reads as follows:

“Family Record
of
SAMUEL BARKER AND MARY SNIFFIN.

Parents.

Samuel Barker, born Nov. 26th, 1755. Married July 24th, 1775. Died July 29th, 1796.

Mary Sniffin, born Dec. 24th, 1757. Married July 24th, 1775. Died Oct. 23d, 1834.

Children.

Isaac Barker, born May 21st, 1776. Married Nov. 24th, 1799. Died Jan. 23d, 1865.

Frederick Barker, born Oct. 15th, 1778. Married Jan. 10th, 1802. Died April 6th, 1853.

Jane Barker, born Feb. 12th, 1781. Married Feb. 4th, 1804. Died Oct 1st, 1858.

Nathaniel Barker, born March 12th, 1783. Married Nov. 5th, 1817. Died Feb. 13th, 1855.

Mary Barker, born Feb. 10th, 1785. Married Dec. 31st, 1806. Died July 24th, 1856.

Thomas B. Barker, born Feb. 10th, 1787. Married Aug. 31st, 1808. Died Feb. 25th, 1847.

¹⁰ Mary Sniffin was a daughter of James Sniffin, Sr. of White Plains. James Sniffin, Sr. was born in 1720, died in 1797. He was almost certainly either a grandson or a great grandson of the noted George Kniffin, Sr., of Rye, as to whom see Appendix B to this volume. See also Will of Isaac Sniffen in West. Co. (1826) Bk. L., p. 171; also deed from James Sniffin, Sr., to his son James, Jr. dated Sept. 16, 1792, rec'd West. Co., Bk. K, p. 504. The name Sniffin was frequently spelt Sniffen.

Elijah C. Barker, born March 18th, 1791. Married Dec. 1st, 1819. Died Nov. 24th, 1868.

Joseph S. Barker, born Dec. 25th, 1793. Married Oct. 7th, 1817.

James Barker, born Sept. 17th, 1795. Died Oct. 31st, 1796."

Joseph S. Barker himself, as stated below, died in 1885.

As appears from the foregoing record, one of the children of Samuel Barker and Mary Sniffin was

IV. MARY BARKER, who married Joseph Crawford on December 31, 1806 and became the mother of Morris D'Camp Crawford. She was a woman of sterling character, of sincere piety, a good manager and physically vigorous. She also became the mother of nine children, all but one of whom survived her. During the early part of her married life, her husband was absent from home much of the time on official duties and the responsibility of training her growing family thus devolved upon her. This burden was increased when her husband retired from the ministry in 1820. He was unable to get a new start in New York, and, as already shown, did not succeed any better in Ohio.

The economic objections to child labor not having yet occurred to anyone, it was inevitable that the older children at an early age should have to contribute to the family support. My father's brother Elijah went to work at the age of 12; my father himself did the same at the age of 11.

With this aid, very possibly supplemented by assistance from her wealthy brother Joseph, Mary Barker managed to bring her entire family up to maturity in good health and upright. Two of her sons attained distinction in the ministry and it may well be queried whether much of their unusual ability was not derived from their mother.

Her brother, Joseph S. Barker, born in 1793, remembered hearing of Washington's death at the time of its occurrence, served in the War of 1812, and was a prosperous business man for upwards of 70 years in New York City. In 1817 he married Eliza D'Camp, daughter of the wealthy Morris D'Camp, whose business partner he became and for whom Morris D'Camp

Crawford was afterwards named. Joseph S. Barker and his wife lived for many years before the War of 1861-5 on East Broadway, New York, then a highly respectable neighborhood; but in the eighteen fifties removed to Ossining, on the Hudson. There they built a large house on spacious grounds, where they lived in a style of quiet elegance until their deaths. Eliza D'Camp Barker died in 1876. Joseph S. Barker himself died in 1885 at the great age of 92; nor, until his last year, did it seem that "his eye was dim or his natural force abated."

Joseph S. Barker always thought highly of my father, relied greatly upon the latter's judgment in his own later years, and made my father one of his executors.

PART TWO

ANCESTRY OF CHARLOTTE HOLMES CRAWFORD

THIRD—THE MERRITT LINE

The leading authorities consulted for the Merritt line are the following:

Douglas Merritt—*Revised Merritt Records* (1916).

Baird—*History of Rye*.

Clearwater—*History of Ulster County*.

Ruttenber—*History of Orange County* (1881).

Baird—*History of Huguenot Immigration to America*.

Public Papers of Gov. George Clinton.

N. Y. in the Revolution—N. Y. State Comptroller's Office.

N. Y. Gen. & Bio. Soc. Records, LVIII.

Public records and cemeteries.

Original deeds and other documents.

The earliest known ancestor of the Merritt line was

I. THOMAS MERRITT of Rye, N. Y., who is believed to have been born in England in 1634, and who probably emigrated to Massachusetts in his childhood with his parents. His name first appears in 1656, when he married Jane, daughter of Thomas Sherwood. In 1662 there is a record of his purchasing a home lot in Wethersfield, Connecticut, from Thomas Standish. This record indicates almost certainly that he had come at an earlier date from Eastern Massachusetts, from which practically the whole population of Wethersfield had been derived. In 1673 Thomas Merritt removed to the Town of Rye, then included in the Colony of Connecticut, where he settled and bought property. His first wife, Jane Sherwood, died at Rye in 1685, leaving several children, among whom was Samuel, our ancestor. Thomas Merritt married secondly, in 1688, Abigail, daughter of Robert Francis of Wethersfield; and after her death in 1696, married, thirdly, Mary, daughter of Jeffrey Ferris, likewise of Wethersfield.¹

¹ Douglas Merritt—*Revised Merritt Records*, p. 49.

The settlement of what became the Town of Rye was largely delayed until after the English acquired New Amsterdam in 1664. The history of the Town in the following years forms a very confused narrative of conflicting purchases from Indians, which led to long struggles for ownership between the holders of Indian patents; and of boundary disputes between the Colonies of New York and Connecticut, which resulted, in 1700, in a decision of the Crown making the Town of Rye definitely a part of the Colony of New York.

Thomas Merritt quickly became one of the outstanding men of the Town of Rye, buying and selling land, holding office, and acting in various public capacities.² On behalf of the "Proprietors" of "Peningo Neck," the name attached to the southern portion of the land afterwards included in the Township of Rye, he joined with others in 1680 in buying from the Indians "Hog-Pen-Ridge."³ In 1683 he became one of the "Proprietors" of Rye. The function of these so-called "Proprietors" is explained in connection with the Holmes Line, (See Index). This group of owners finally became known as the "Eighteen Proprietors of Peningo Neck," though their actual number varied. In 1699 and also later in 1715, Thomas Merritt is again mentioned as such "Proprietor." In 1688, he had built a house in Rye, which stood opposite the site of the former "Park Institute." In 1697 a charter for Rye was granted to Thomas Merritt and others, who were acting on behalf of all the "Proprietors," by the General Court (Legislature) of Connecticut.⁴ Thomas Merritt was a deputy to the General Court in 1698 and perhaps in 1699. He is also mentioned in the records of Rye as a Constable in 1684; as a Vestryman in 1694-7; as a Townsman (i.e. a Trustee) of Rye in 1697; and as a Supervisor of the same Town in 1705-08.⁵

Thomas Merritt, in 1702, served on a committee to settle a

² *Revised Merritt Records*, p. 49.

³ Bolton—*History of Westchester County*, 2d Ed. II, pp. 134-5.

Baird—*Hist. of Rye* (1871) p. 56.

⁴ *Revised Merritt Records*, p. 49.

Baird—*Hist. of Rye*, pp. 34, 83, 93.

⁵ *Revised Merritt Records*, p. 49.

boundary in dispute between Caleb Heathcote, Proprietor of the Manor of Scarsdale, and the "Proprietors" of White Plains. A settlement of such boundary was not finally arrived at until 1720, when lands in White Plains were allotted among 41 of the last named "Proprietors," of whom Samuel Merritt, son of Thomas Merritt, and our ancestor, was one. The titles to these allotments were confirmed in 1721 by Royal Patent running to the Patentees named and their associates.⁶

The date of Thomas Merritt's death is uncertain. He is known to have been living in 1721 and is believed to have died in 1725.

II. SAMUEL MERRITT, son of Thomas by the latter's first wife, was born, presumably in Wethersfield, in 1672. In 1698 he married Elizabeth, one of the daughters of Humphrey Underhill, who was then a prominent and wealthy citizen and a "Proprietor," of Rye. Through this fortunate marriage, the interests of our branch of the Merritt family became interwoven with those of this Humphrey Underhill, from whom all subsequent members of our Merritt line were descended.⁷

Humphrey Underhill of Rye was born in England prior to February 25, 1632/3. He was a younger son of Humphrey Underhill of Wincot, Clifford Chambers, Gloucestershire, who married a sister of Thomas Hall. The latter emigrated to America and settled in New Amsterdam, then Dutch, but after 1664 an English possession. In or about 1666, Thomas Hall, who had married and accumulated wealth, but was without children, sent to England for his nephew Humphrey and the latter's sister Mary, both of whom came out to New York (formerly New Amsterdam) and were shortly afterwards married. Humphrey married Sarah Smith, a widow of Jamaica, L. I., where he is known to have lived until 1675. His sister married (1) Thomas Naylor and (2) Richard Stites, both of New York.⁸

⁶ See deed recorded in Westchester County, Book G of Deeds, p. 393.

⁷ *Revised Merritt Records*, p. 54.

⁸ See J. H. Morrison's *The Underhills of Warwickshire* and Mrs. Josephine C. Frost's *Underhill Genealogy*. These admirable works, prepared with immense labor and published in 1932, prove very satisfactorily the descent of Humphrey Underhill of Rye from John Underhul of Nether Ettington, County Warwick, who died in 1518. The line of descent from this John Underhul, as set forth

Humphrey Underhill then apparently spent some years in Mamaroneck, where records show that in February 1681 he was charged with assisting two runaway slaves to escape.⁹ Later in the same year, he moved on to Rye, where and at White Plains (then a part of Rye) he spent the rest of his life. At Rye he bought the so-called "Vineyard Farm" and also acquired much other property.¹⁰ Thenceforth he is known as Humphrey Underhill of Rye.

In 1687 he inherited half the estate of his uncle Thomas Hall, who had died prior to August 31, 1669, leaving his property in the hands of his widow Anna Medford. She, in turn, died in 1687, leaving a Will by which she divided the entire estate equally between Humphrey of Rye and his sister Mary.¹¹

In or about 1713, Humphrey Underhill of Rye removed his residence to White Plains, where he and Samuel Merritt, his son-in-law, built houses on adjoining plots, which are shown on a map of White Plains as it existed in 1721.¹²

He died in White Plains in 1722, leaving no sons. By his Will he made considerable gifts of lands and other property to his "daughter Elizabeth, wife of Samuel Merritt."¹³

The memory of Humphrey Underhill was preserved in the Merritt family for the better part of two centuries in the names of his great grandson Humphrey Merritt, born in 1737, died after 1800; of his great great grandson Underhill Merritt, father of Martha Merritt, born 1770, died 1804; and of another Underhill Merritt, grandson of the first Underhill and son of Josiah, who was born in 1818 and survived until 1887. (Index)

Samuel Merritt continued to live in White Plains for the rest of his life. The date of his death is uncertain, but it must have been after 1722, for in that year he became one of the executors of his father-in-law Humphrey Underhill.¹³ Samuel Merritt,

in the works cited above and which has been formally accepted as authentic by the British College of Arms, will be found in Appendix A to this volume.

For further particulars as to Thomas Hall, see also last part of Appendix A.

⁹ Cal., *Hist. Mss. (Colonial)* I, p. 96.

¹⁰ Baird—*Hist. of Rye*, p. 83.

¹¹ Will dated August 31, 1669; proved April 11, 1687, N. Y. County. *Abstract of N. Y. Wills*—N. Y. Hist. Soc. I, p. 141. The terms of this Will, made shortly after her husband's death, may indicate that she was carrying out his wishes.

¹² Baird—*Hist. of Rye*, pp. 152, 157.

¹³ Will dated July 3, 1722; proved Oct. 22, 1722, in Westchester County. N. Y. Hist. Soc. *Abstract N. Y. Wills*, II, p. 258.

at his own death, left three sons, George (our ancestor), William and David.¹⁴

III. GEORGE MERRITT, son of Samuel, was born April 23, 1711, and died February 2, 1759. About 1732 he married Gloriana Purdy, who was born in 1714 and died in 1765. Like her husband, she was buried in Old Town Cemetery, Newburgh, where their gravestones still stand in a row with that of their grandson Underhill Merritt, who died in 1804.¹⁵

The marriage of George Merritt to Gloriana Purdy is of special interest because through it the Huguenot strain came into my mother's ancestry. Gloriana Purdy was the daughter of Samuel Purdy and Glorinda (or Penelope) Strang. The descent of the Purdy line from the first known Purdy immigrant is given in Appendix C. The Strang descent was as follows:

*Glorinda Strang*¹⁶ was a daughter¹⁷ of Daniel L'Estrange or L'Estreinge (corrupted to Strang), who was born in 1650 in Orleans, France, and of his wife Charlotte Lemestre, born in 1666 in the same city. The former, under the name of Daniel L'Estreinge, in 1672, became a student of philosophy at the Academy of Geneva. The record of his matriculation there is said still to exist.

Daniel L'Estrange and his wife, being Huguenots, fled to England upon the revocation of the Edict of Nantes in 1685. He was naturalized in England and became a lieutenant in the Guards of James II. Soon after the dethronement of the latter in 1688, Daniel L'Estrange (or Strang) with his family emigrated to New Rochelle, Westchester County, N. Y. Later he removed to Rye, where he bought a farm. He also engaged in business as an inn keeper, and "Strang's Tavern" at Rye became a well known stopping place on the Post Road from New York to the eastward.¹⁸

Through the marriage of Gloriana Purdy to George Merritt, the name of Charlotte, borne by her grandmother Charlotte Lemestre, presumably first came into the Merritt family; for

¹⁴ *Revised Merritt Records*, p. 54.

¹⁵ *Revised Merritt Records*, p. 57. See inscriptions on gravestones.

¹⁶ The Will of Charlotte Lemestre gives this name as *Glorinda*. Other authorities say *Penelope*. See *Abstracts of Wills N. Y. Hist. Soc.* II, p. 282.

¹⁷ Josephine C. Frost—*Strang Genealogy*.

¹⁸ From *History of Huguenot Immigration to America*, II, p. 96, by Charles W. Baird. Copyright 1885 by Dodd, Mead & Company. By permission Dodd, Mead & Company, Inc.

Gloriana herself and also her son Humphrey Merritt, her grandson Underhill Merritt and her great granddaughter Martha Merritt Holmes each had a daughter named Charlotte. (Index as to all). My mother, who was the daughter of Martha Merritt Holmes, was herself named Charlotte and gave to her first born the same name, which has since been repeated in the third and fourth generations of my mother's descendants.

George Merritt inherited most of the wealth which passed to his mother under the Will of her father Humphrey Underhill. In 1739 he bought a farm of 100 acres at White Plains for two hundred pounds sterling (£200), but in 1747, in company with the Purdy and Fowler families, removed to the "Precinct of Highland," which included Newburgh, in Ulster (afterwards in Orange) County, N. Y., west of the Hudson River.¹⁹ The establishment of the first ferry "at a place now commonly called Newburgh Patent" in 1743,²⁰ which made it easy to cross the Hudson, may have been the decisive factor which, coupled with the cheapness of the land, led to the migration between 1747 and 1752 of a number of families from Rye, White Plains and Bedford, all in the present Westchester County, to Ulster (afterwards partly Orange) County. Most of these families were connected with, or had long lived near, each other. They subsequently intermarried frequently. Among their names, besides those above mentioned, we find those of Kniffin (Sniffin),²¹ Holmes and Bloomer.

George Merritt and Francis Purdy, 3d, bought 1200 acres of land (formerly in the Archibald Kennedy patent) in the "Precinct of Highland" from William Campbell for £750, on March 28, 1750. A year later, this tract was divided by arbitrators between the two owners. The deeds made by the arbitrators give the particulars of the whole transaction. The award

¹⁹ Clearwater—*Hist. of Ulster County*, p. 288.

Revised Merritt Records, p. 57.

²⁰ Ruttenber—*Hist. of Orange County* (1881), p. 294.

²¹ The Kniffins and Sniffins were of the same family, the two spellings being apparently used indifferently by the same individuals. Reuben Holmes and his son Burroughs Holmes moved from Bedford to the neighborhood of Newburgh in 1750-52. (Index).

gave George Merritt 672 acres.²² Francis Purdy, 3d, was the uncle of Gloriana Purdy, who had married George Merritt. This relationship perhaps explains why the two men joined in the purchase above referred to.

George Merritt left a Will,²³ proved March 23, 1759, by which he devised to his son Caleb "all the lands at White Plains that was given to my mother by the Will of her father Umfree Underhill." He divided his land in the Precinct of Highland among his seven sons by name²⁴ (one of whom was Humphrey, our ancestor, who received 100 acres) and directed that all the land at White Plains inherited from his own father, Samuel Merritt, should be sold for the benefit of his daughters. He appointed his wife, his son Humphrey and Samuel Fowler his Executors.

IV. HUMPHREY MERRITT, son of George Merritt and Gloriana Purdy, was born, presumably at White Plains, May 17, 1737, and married Elizabeth (surname unknown), who was born in 1739 and died in 1777.²⁵ He was named for his great grandfather Humphrey Underhill of Rye. He doubtless removed with his father, George Merritt, in 1747 to the "Precinct of Highland," in Ulster County, New York.

The "Precinct of Highland" then included a large portion of Ulster County. As the result of several subsequent divisions there were formed, in 1772, a "Newburgh Precinct" and a "New Marlborough Precinct," which latter was again subdivided and part of which became the "Town of Marlborough."

The land which Humphrey Merritt inherited from his father was situated in the southern part of the Town of Marlborough. He probably acquired additional lands in the same Town. Humphrey Merritt's name appears on deeds to land in Ulster

²² *Revised Merritt Records*, p. 57. See deeds recorded in Kingston, Books FF p. 34 and GG. p. 440.

²³ *Revised Merritt Records*, p. 57. See Will rec'd. in Kingston, Ulster Co. Liber FF p. 31.

²⁴ Ruttenber—*Hist. of Orange County* (1875), p. 363, gives his children as George, Samuel, Caleb, Gabriel, David, Josiah, *Humphrey*, Elizabeth, Jane.

²⁵ See family Bible of Underhill Merritt in possession of Mr. G. Hunter Merritt, great grandson of Daniel Merritt, Sr. of Huntington, L. I.

County in 1777 and 1783. He was "Pathmaster" (i.e. Roadmaster) of the Precinct of Highland in 1763, 1766 and 1768, and of the Precinct of New Marlborough in 1773 and 1778. He was Poundmaster of Marlborough in 1800.

At the outset of the Revolution, he appears to have been doubtful as to the rightfulness of the Patriot Cause. When they were first presented to him, he refused to sign the "Articles of Association," (see Index under "Associators") but subsequently he probably did sign them, for he became a member of the 4th regiment of Ulster County Patriot militia.²⁶ Also, after June 6, 1778, he is mentioned as subscribing to the "Association of Exempts" of Marlborough. These were military Reserves on the Patriot side, who were to be called out only in case of local invasion.²⁷ For the tradition that he was an avowed Tory and that his property was for that reason confiscated after the Revolution, I can find no foundation. All confiscations were matters of public record. I find no record of any confiscation of the land or other property of Humphrey Merritt.²⁸ Moreover he continued to be a well-to-do farmer in Marlborough until his death after 1800 and held several local offices.

Humphrey Merritt left six children, Gloriana, Mary, *Underhill* (our ancestor), Caleb, Charlotte and Morris.²⁹ There is no record of his having left a Will; so that his lands may have descended to his children as heirs-at-law.

V. UNDERHILL MERRITT, son of Humphrey, was born in 1769 and died Nov. 19, 1804. He was named for his great great grandfather Humphrey Underhill of Rye. He married Mary Weed (born 1776), daughter of Samuel Weed, of Newburgh on June 6, 1793. Underhill Merritt was living in the Town of Newburgh in 1795, when he bought 72 acres of land, part of the original Gulch grant, (see Index) from Daniel

²⁶ *New York in the Revolution*, pubd. by N. Y. State Comptroller's Office, I, p. 265; *Calendar N. Y. Hist. Mss.*, I, p. 29.

²⁷ *Public Papers of Gov. Geo. Clinton*, IV, p. 410.

²⁸ See record of confiscations in the State of N. Y. in the State Library.

²⁹ Ruttenber—*History of Orange County* (1881), p. 366; *History of Town of Newburgh* (1859), p. 273; *Revised Merritt Records*, p. 66.

Kniffin (or Sniffin) his wife's grandfather.³⁰ This land continued in the Merritt family until about 1912. He died by a strange accident. He was walking beside a loaded wagon, on which he was hauling a heavy log, and became in some way entangled with the reins. This started the horses. He was thrown under the wheels and crushed.³¹

He left no Will, but Letters of Administration on his estate were granted to his wife and another.³² He left six children, all very young; one of them was Martha (my grandmother), who afterwards married Gilbert Holmes.³³

Mary Weed Merritt, widow of Underhill Merritt, later married Daniel Bloomer, who died May 10, 1808. She inherited by Will from her second husband one-third of his property outright,³⁴ which, in part at least, was farm land; and also in addition to her dower rights in the lands left by her first husband, had the use, during the minorities of her children, of the whole of those lands. Except for the two or three years during which she was married to Daniel Bloomer, she seems herself to have carried on the combined farms until her son Daniel became old enough to take charge.

She is referred to in a deed from Daniel Kniffin as the "Widow Bloomer."³⁵ She lived on the Merritt farm until her death and was always a woman of decided character. She died August 23, 1850, leaving a Will,³⁶ by which she gave most of her property, which was chiefly in the form of money, to various grandchildren. Among others she left \$200. to my mother, Charlotte Holmes, who, in 1844, had married my father, Morris

³⁰ See deed rec'd. at Kingston, Book NN, p. 263.

³¹ Ruttenber—*History of Orange County* (1881) p. 366.

³² See Liber C, Letters of Admin. p. 138, in Orange County. Orange County was organized and separated from Ulster Co. 1797.

³³ *Revised Merritt Records*, p. 79, names the other five as Josiah, Daniel, Elizabeth, who married John Goodsell; Charlotte, who married Joseph Furman; and Mary, who married Robert Philips.

³⁴ See Will of Daniel Bloomer, rec'd. in Orange County, May 21, 1808, Liber D, p. 122.

³⁵ Deed, Book O, p. 370 of Deeds in Orange County.

³⁶ See Will of Mary Bloomer, dated March 27, 1849, recorded in Goshen, Orange County, in Book Q of Wills, p. 419.

D'Camp Crawford. Mary Weed Bloomer is buried in the same plot as her son Daniel Merritt in Cedar Hill Cemetery, near Newburgh, where her name on her gravestone appears simply as "Mary Bloomer."³⁷

VI. MARTHA MERRITT, daughter of Underhill Merritt and of Mary Weed Merritt (afterwards Bloomer), was my grandmother. She was born July 8, 1794, married Gilbert Holmes prior to 1819, and became the mother of Charlotte, who married Morris D'Camp Crawford; of Mary, who married Cornelius Waring; and of Martha, who married Edward Gilbert. Martha Merritt Holmes died³⁸ September 14, 1848, and is buried with her husband in Cedar Hill Cemetery, near the City of Newburgh.

Some other members of the Orange County branch of the Merritt family not in the direct line of my mother's ancestry should be mentioned.

1. As Underhill Merritt died intestate, the title to his farm or farms vested in his six children, subject to their mother's right of dower. There were but two sons, the elder of whom, Josiah, who was born Aug. 21, 1796, did not care for farming and left home at an early age.³⁹ He was a school teacher for a number of years. In 1817, he married Catherine Fowler and had by her a numerous progeny, some of whom, at their mother's death, drifted back to the family farm, where they grew up.⁴⁰ In 1832, Josiah is found in Tioga County, N. Y. and was there and in that year admitted to the Bar.⁴¹

In 1850, in the proceedings for the probate of the Will of Mary Bloomer, he was cited as living in "Davis County, Ken-

³⁷ For ancestry of Mary Weed Merritt (afterwards Bloomer) see note at end of "Merritt Line."

³⁸ See inscription on her gravestone.

³⁹ See original autograph statement of Daniel Merritt, Sr. in the possession of G. Hunter Merritt, Esq. of Huntington, L. I. *Revised Merritt Records*, p. 78.

⁴⁰ *The Revised Merritt Records*, p. 95, gives the names of five sons of Josiah: Caleb, Underhill, James, Daniel and Sylvanus. The Will of Mary Bloomer, Book Q, p. 419, at Goshen, mentions "my granddaughters Charlotte, Mary E., Olive M., and Jane Elizabeth, daughters of my son Josiah Merritt." Also statement of Miss Helen Macfarlan to the writer.

⁴¹ See original certificate of his admission in the possession of G. Hunter Merritt, Esq.

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tucky, Town unknown.” But the citation never reached him, for in 1849 he had joined in the “gold rush” to California. An original letter from him to his relatives, dated Monterey, California, May 29, 1852,⁴² tells a romantic story of how its writer crossed the Plains as the leader of a party of pioneers, going first to Salt Lake City and thence to Los Angeles, his journey lasting nine months and involving much fighting with Indians. From Los Angeles the letter states that he went to Monterey, where he was very soon elected to a local judgeship. He died February 23, 1869.⁴³

2. Daniel Merritt, Sr., the only remaining son of Underhill Merritt and of Mary Bloomer, who was born in 1799 and died in 1867, by tradition and according to a statement in Ruttenber, took charge of the large Merritt farm when he was very young and managed it during the rest of his life. After he came of age, he bought out the interests of his brother and sisters in the farm and became the owner of the whole farm, subject to his mother’s dower rights, and after her death, in 1850, the absolute owner. He was an old-time Whig and afterwards a strong Republican and an influential politician.⁴⁴ He was a staunch Methodist and was associated with Daniel and Gilbert Holmes as one of the first trustees of the original Methodist Church at Middlehope. He married, 1828, Eliza Hait, who died in 1891.⁴⁵

The Merritt family owned a few slaves down to the early part of the 19th Century. One of these was known to Daniel Merritt’s family and his descendants as “Uncle Ike.” He was born in 1801 and grew up on the Merritt farm, refusing to leave it or to accept wages when he was set free, but continued to work there until his own death in 1863. He was a curious example of the affectionate relation often existing between a faithful servant and a humane master. He was at first buried with the family at Balmville Cemetery, but was removed with others to the Cedar Hill Cemetery in 1884, where he now lies beside his

⁴² See letter in possession of G. Hunter Merritt, Esq.

⁴³ *Revised Merritt Records*, p. 78.

⁴⁴ Ruttenber—*Hist. of Orange County* (1881), p. 366.

⁴⁵ *Revised Merritt Records*, p. 95. Gravestone in Cedar Hill Cemetery.

old master, his resting place being marked by a stone, on which his name is given as Isaac Beveer.

3. Daniel Merritt, Sr. left three sons, Hiram, Daniel H. and Theodore, and a daughter Mary Jane, wife of Daniel Macfarlan. The farm remained in possession of the family until 1912, when, on the death of Daniel H. Merritt, it was sold to strangers.⁴⁶ The house occupied by Daniel Merritt, Sr. is still standing, though greatly altered.

NOTE: Mary Weed Merritt, wife and widow of Underhill Merritt (afterwards Mary Bloomer), was descended from William Fowler, son of the first Henry Fowler. As already stated in the account of the Barker line, the first Henry Fowler emigrated from London to Massachusetts in 1652 or 1653, and married (1655) Rebecca Newell, daughter of Abraham Newell, who had settled in Roxbury in 1636. (See Index).

William Fowler left a son John, born at Flushing, who married Mary Tatum, and died in 1767, leaving a Will proved in Ulster County. John Fowler had a daughter (Christian name unknown) who married Daniel Kniffin and became the mother of Elizabeth Kniffin Weed, mother of Mary Weed Merritt. This first wife of Daniel Kniffin is not referred to in John Fowler's Will, dated March 11, 1767, and is therefore supposed to have died before her own father. Daniel Kniffin was born in 1718 (see family Bible of Underhill Merritt) presumably at Rye or White Plains, and appears in Ulster County with other former residents of Westchester County about 1750. He was a great grandson of George Kniffin, Sr. of Rye. (See Appendix B). He was married again to Martha Thurston on July 3, 1767, and died January 9, 1804.

A singularly close relation between Daniel Kniffin and his wife Martha on the one hand, and young Martha Merritt, my grandmother, on the other, appears to have existed. He is entered in the family Bible of Underhill Merritt as if a member of the latter's family. Daniel Kniffin, by his Will, proved March 10, 1804, left a considerable legacy to "Martha Merritt, daughter of Underhill Merritt," who, of course, was his great granddaughter, and gave the residue of his estate to his wife, Martha Thurston Kniffin. She died in 1817, leaving a Will by which she gave her entire estate, less some trifling legacies, to the same Martha Merritt, daughter of

⁴⁶ Statement of Miss Helen Macfarlan to the writer.

Underhill Merritt, who was her great granddaughter by marriage. Doubtless Martha Merritt had been named for Martha Thurston Kniffin.

Elizabeth Kniffin (mentioned in his Will by Daniel Kniffin as his daughter Elizabeth Weed, and by John Fowler in his Will as his granddaughter Elizabeth Kniffin,) married Samuel Weed, a Revolutionary soldier, who served for four years in the Continental Army. He was born in 1759 and survived until 1841. He became an ancestor of most of the subsequent members of the Merritt family in Newburgh, through the marriage of his daughter Mary Weed to Underhill Merritt.

The record of Samuel Weed, of Newburgh, N. Y., in the office of the Veterans Administration (formerly U. S. Pension Bureau) shows that in 1776 he enlisted and served for 10 months as a private in Capt. John Belnap's Company, Col. James Clinton's N. Y. regiment of Continental troops; was then mustered out and immediately reenlisted and served for 3 years in Col. Lewis Du Bois' Fifth N. Y. regiment of Continental troops, and was finally discharged Dec. 26, 1779, his discharge being signed by Capt. James Stewart. Samuel Weed was allowed a pension on his application executed April 8, 1818. In his application he speaks of his daughter Mary.

A great granddaughter of Samuel Weed was Elizabeth Goodsell (known to my mother's children as "Aunt Libby") who married Jonathan N. Weed.

Reference is later made to the Palatine Patent in the Town of Newburgh. A portion of it was allotted to Melchior Gulch, one of the first settlers, from whom through various owners it passed to John Fowler, who in turn sold it in 1758 to Daniel Kniffin. In 1795, the latter sold a portion of the Gulch grant to Underhill Merritt, from whom it descended through the Merritt family until the Merritt farm was finally sold in 1912. The original deed of 1758 is in the possession of G. Hunter Merritt, Esq.

AUTHORITIES for the foregoing note: *Records of the N. Y. Gen. and Bio. Soc.* LVIII, pp. 264-266; LIX, pp. 167-169; Will of William Fowler proved May 25, 1714, Liber 8, p. 323, in Westchester County; Will of John Fowler, recorded Liber 26 of Wills, p. 204, in New York County, August 18, 1767. See also Ruttenber—*Hist. of Town of Newburgh* (1859) p. 277; Publication XXIII, (1930) p. 10 of *Hist. Soc. of Newburgh Bay*, etc. and Publ. XXII, p. 32 of same; Will of Daniel Kniffin, proved March 10, 1804, in Book C, p. 140, in Orange County; Will of Martha Kniffin, proved Sept. 6, 1817, Book F of Wills, p. 160, in Orange County; Family Bible of Underhill Merritt in possession of G. Hunter Merritt, Esq.

FOURTH—THE HOLMES LINE

The leading authorities consulted for the Holmes line are the following:

Huntington—*History of Stamford, Conn.* (1866).

Census of Bedford, Westchester County, N. Y., taken in 1710, in *N. Y. Gen. & Bio. Record*, XXXVIII, p. 219 (1907).

Bolton—*History of Westchester County, N. Y.* 2d Ed. (1881).

Ruttenber—*History of Town of Newburgh* (1859).

Baird—*History of Bedford Church* (1881).

Historical Society of Newburgh Bay, etc.—*Papers*.

Hiram A. Holmes Collection.

Public records and cemeteries.

The first ancestor traced in the Holmes line is

I. FRANCIS HOLMES, who is said to have been born in Yorkshire, England, from which he emigrated to Massachusetts with his family, including a son John, then a child, and reached Stamford, Connecticut, not later than 1648. In that year Francis Holmes testified in a lawsuit at Stamford against one Robert Penoyer.¹ Francis Holmes died in Stamford in 1675, leaving a Will recorded in Fairfield County, Connecticut, dated September 6, 1671. This Will mentions four children, John (Sr.), our ancestor; Stephen, Richard and Ann, wife of Samuel Dean.²

II. JOHN HOLMES (Sr.), son of the foregoing Francis Holmes, was by tradition born in Beverly, Yorkshire. Since the Census of Bedford taken in 1710 states that John Holmes was then 75 years old, it would appear that he was born in or about 1635. With his father's family, probably, he came to Massachusetts and thence, before 1648, proceeded to Stamford and subsequently to Bedford, in which Towns his name appears on many records relating both to private and community transactions until well into the 18th Century.³

On May 3, 1659, he married Rachael, daughter of John

¹ Huntington—*History of Stamford*, p. 53.

² *Fairfield Probate Records*, III, p. 5.

³ Huntington—*Hist. of Stamford*, p. 54. *Census of Bedford* (1710).

Scharf—*Hist. of West. County*, II, p. 582.

Waterbury. John Holmes and his wife Rachael had a number of children, including sons David, our ancestor, and John, Jr.⁴

On October 14, 1669, John Holmes, Sr. was "propounded for Freeman of Stamford."⁵ A "Freeman" was a citizen who had the right to vote. In 1671 he bought land in Stamford from one Vincent Simkins.⁶

In 1680, John Holmes, Sr. was one of 24 men of Stamford who united to buy from the Indians a tract of land approximately three miles square, lying some twelve miles north of Stamford. This tract was at first referred to as the "Hopp-Ground," but was later known as the "Bedford First Purchase."⁷ The tract so purchased was subsequently allotted to the individual members of the group, who were known as "Proprietors."

These "Proprietors" were analogous to stockholders in a corporation in which was vested title to land purchased from the Indians. Each "Proprietor" was entitled to a certain share of land for his immediate use and had an undivided interest in the common lands.⁸

The total acreage included in the "Bedford First Purchase" was 7,673.⁹ The first of the allotments out of this tract took place

⁴ Huntington—*Hist. of Stamford*, p. 54. *Census of Bedford*.

John Waterbury was a son of William Waterbury of Sudbury, Suffolk County, England. William Waterbury was a friend of John Winthrop and his name appears on the sailing list of those who were to come to Massachusetts with Winthrop, though it does not appear that William Waterbury actually made the trip at that time. John Waterbury, the son, was born about 1620 and emigrated to Watertown, Mass. about 1640, sold a house in Watertown in 1646 and moved to Stamford. He married Rose Lockwood, and their daughter Rachael was born in 1641. John Waterbury was a deputy to the General Court (Legislature) of Connecticut in 1657 and died in 1658.—From *The Washington Ancestry and Records of the McClain, Johnson and Forty Other Colonial American Families* by Charles A. Hoppin. Copyright 1932 by Edward Lee McClain. By permission of Mrs. Edward Lee McClain.

⁵ *Public Records of Connecticut*, II, p. 118.

⁶ Huntington, p. 42.

⁷ Baird—*Hist. of Bedford Church*, p. 15, says that these 24 men were nearly all sons of English Puritans, who were among the founders of the Colony of Massachusetts Bay.

⁸ Baird—*Hist. of Rye*, p. 81.

⁹ The consideration for the purchase was "12 Indian cotes, 6 blankets, 300

in 1681. In the list of "Proprietors" in this allotment is mentioned John Holmes, Sr.¹⁰

Meanwhile, in the steps taken by the Crown or the Colonies of Connecticut and New York to settle the boundary line between the two colonies, the Town of Bedford, which had been settled and organized on the "Bedford First Purchase," had been legislated into the Colony of New York. The change of jurisdiction was bitterly resented and strongly resisted by the settlers in Bedford who had come from Connecticut, and in 1697 they appealed to the General Court (Legislature) of Connecticut for a Patent,¹¹ which the General Court, in that year, issued, undertaking thereby to confirm the purchases made in Bedford. In spite of this resistance, the Crown in 1700 definitely made Bedford a part of the Colony of New York. In 1704 a Royal Patent from Queen Anne confirmed to John Holmes, Sr., David Holmes and others, acting for all the "Proprietors," the ownership of 23,000 acres, to which the Town of Bedford had by that time grown.¹²

Fearing attacks from Indians, in 1700 the Town of Bedford voted "that if they fortify, it shall be John Holmes, Sr's. house."¹³ It appears that the original "Proprietors" of the Bedford Purchase were devout Presbyterians, who built a church in Bedford in 1686, for which Church they had some difficulty in securing pastors. During the intervals when there were no ministers, six laymen were "chosen to carry on the Lord's Day" and designated as "gifted brethren to guide and edify them (the people) in their religious life." One of the six laymen so chosen and one of the "gifted brethren" was John Holmes, Sr.¹⁴

III. DAVID HOLMES, son of John Holmes, Sr., was born about 1680,¹⁵ married a wife named Ruth (surname unknown) and died in 1734. He was presumably born in Stamford, but

gilders wampum, 2 yards red broadcloth, 6 yards red cotton and £8.01.0. cash." The total assumed value was £46.16s.6d. Bolton 2d Ed. I pp. 13-14, 16.

¹⁰ Baird—*Hist. of Bedford Church*, p. 13.

¹¹ Bolton—2d Ed. I, p. 24.

¹² *Ibid.* p. 34. ¹³ *Ibid.* p. 27.

¹⁴ Baird—*Hist. of Bedford Church*, p. 20.

¹⁵ According to *Census of Bedford* he was 30 years old in 1710.

moved to Bedford with his father's family. In 1703 and 1721 deeds appear signed, among others, by David Holmes, of land given for the support of the minister of Bedford.¹⁶ It is said that David Holmes left a Will dated 1732, but that Will is not of record. The original Will is said to have been in the Hiram A. Holmes Collection mentioned below, but cannot now be located. David Holmes had, at least, four children, including, according to the Census of Bedford and deed mentioned below, Reuben, our ancestor.¹⁷

IV. REUBEN HOLMES, son of David Holmes, Sr. was (as shown by the Census of Bedford taken in 1710) born in that year, presumably at Bedford, married Mary Burroughs, daughter of Joel Burroughs, and died at Newburgh, N. Y. in or prior to 1756. The great source of information in regard to Reuben Holmes and to his descendants is the "Hiram A. Holmes Collection"¹⁸ of original documents in the museum connected with Washington's Headquarters at Newburgh.

Reuben Holmes himself was Tax Collector at Bedford in 1735 and Town Clerk at Bedford from 1745 to 1750.¹⁹ Meanwhile he held a commission as "Capt. of Foot in His Majesty's Army" dated Feb. 17, 1737. This referred to a militia organization.²⁰

Apparently he disposed of his property in Bedford, and removed to the Town of Newburgh, then in Ulster County, N. Y., some time prior to Dec. 20, 1752, when he mortgaged land in Ulster County. In the mortgage, he described himself as of Ulster County.²¹ Joel Burroughs, father-in-law of Reuben Holmes seems to have accompanied his daughter and her husband to Newburgh.

¹⁶ Bolton—2d Ed. I, p. 49.

Baird—*Hist. of Bedford Church*, p. 51.

¹⁷ By a deed dated April 4, 1732, the original of which is in the Collection referred to, David Holmes conveyed to his "son Reuben, yeoman" 16 acres of land with buildings at Bedford, for £100.

¹⁸ Hiram A. Holmes was a grandson of Daniel Holmes. This collection consists almost entirely of original deeds, mortgages, promissory notes, receipted bills and many other kinds of writings bearing the autograph signatures of persons mentioned in the documents, and which documents are otherwise well authenticated.

¹⁹ Hiram A. Holmes Collection.

²⁰ Original commission in Museum above referred to.

²¹ Original mortgage in Hiram A. Holmes Collection.

Reuben Holmes had seven children, the eldest of whom was Burroughs Holmes, our ancestor, whose Christian name was the surname of his mother's family.²² Reuben Holmes left a Will, the original of which is in the H. A. Holmes Collection. In his Will he speaks of his son Burroughs and appoints him his Executor. Receipts and other papers are found in the same Collection, signed "Burroughs Holmes as Executor of Reuben Holmes." One document in that Collection, in the nature of a bond, signed by Burroughs Holmes, refers to "his honored father Reuben Holmes."

There are also in the H. A. Holmes Collection several promissory notes and other writings which passed between Reuben Holmes as maker and one Daniel Gomez or other members of the Gomez family (apparently money lenders, though Daniel Gomez describes himself as "of the City of New York, merchant"), who were active in getting new settlers and in helping them to finance their land purchases.

V. BURROUGHS HOLMES, son of Reuben Holmes, was born at Bedford, N. Y. about 1730. He married a wife named Anna (surname unknown). She was born July 5, 1737, and died August 1, 1802.²³ In 1750 he removed from Bedford to Newburgh before his father did so. He immediately purchased a rather valuable tract of 100 acres in what was known as the Palatine or German Patent, which Patent covered land now embraced in the City of Newburgh, part of the Town of Newburgh, including Balmville, and the patent of Melchior Gulch near Middlehope. The Palatine Patent had been granted by the Crown to a small colony of refugees from the German Palatinate after the Palatinate had been devastated in the religious wars of the late 17th Century.²⁴ The conveyance of the 100 acre tract to Burroughs Holmes, which was tract No. 6 in the Palatine Patent, was made by Burger Meynders, grantee of Peter Rose,

²² The other children of Reuben Holmes were Joel, John, Thomas, William, Mary, who married James Denton, and Deborah. (H. A. Holmes Coll.)

²³ Gravestone in Old Town Cemetery, Newburgh.

²⁴ Ruttenber—*Hist. of Orange Co.* (1875), p. 113. The first company of German emigrants from the Palatinate to this Patent sailed for New York in 1708. See reference to Gulch grant at end of Merritt Line.

the settler to whom an allotment had originally been made.²⁵ About the same time and before his father arrived on the scene, Burroughs Holmes also bought a farm in the Francis Harrison tract, in the neighborhood of Balmville, about two miles north of Newburgh.²⁶

Burroughs Holmes, whose name appears in the records under different spellings, was one of the so-called "Associators" in the

²⁵ Ruttenber—*Hist. of Town of Newburgh* (1859), pp. 27, 33.

²⁶ *Historical Society of Newburgh Bay, etc. Publication No. xxiii.*

The source of the wealth possessed by Burroughs Holmes at so early an age is unexplained in any record. We know that his father, Reuben Holmes (born 1710), was not married until after August 14, 1729, because on that day Joel Burroughs gave to his "daughter Mary Burroughs" (so naming her) a young negro slave. (Inst. of gift in H. A. H. Coll.). It is clear then that Burroughs Holmes was not over 20 years old when he moved to Newburgh in 1750. A possible explanation is the following:

Joel Burroughs was a son of the wealthy Thomas Burroughs "pewterer" of N. Y. City, who was a Vestryman of Trinity Church. The latter died in 1703 leaving a large estate in lands and personal property. The lands were situated in various places including N. Y. City, the present Rockland County, N. Y., Connecticut and Casco Bay, Maine. (See his Will dated Aug. 18, 1703, proved Sept. 2, 1703, in N. Y. Hist. Soc. Coll. of N. Y. Wills, I, p. 379). The inventory of his personal estate showed a value of £2,209. He left to his son Joel lands in what is now Rockland County and other lands, and part of his personal property; to his wife, the mother of Joel, a lot in N. Y. City and two-thirds of his personal property.

The wife of Thomas Burroughs was Mary Whitehead, daughter of Daniel Whitehead, Jr. of Jamaica, N. Y. The latter was born in 1646 and died in 1703, after the death of his son-in-law, Thomas Burroughs. (See Will of Daniel Whitehead, Jr. dated Nov. 13, 1703, proved Oct. 13, 1704, in N. Y. Hist. Soc. Coll. of N. Y. Wills, I, p. 317). This Daniel Whitehead, Jr. was the son of Daniel Whitehead, Sr. who is believed to have been born in England about 1603 and presumably emigrated to Massachusetts during the "Great Migration." He was certainly one of the first settlers of Hempstead, L. I. in 1644 and became a large land owner there. Daniel Whitehead, Jr. was long prominent in the Town of Jamaica; held various minor offices, and bought and sold much land. He was deeply involved in the conflict provoked against the Crown in 1690 by Lt. Gov. Leisler of N. Y., in which the younger Whitehead sided with the aristocratic element in the Colony, and in 1691 helped to raise troops for the support of Major Ingoldsby, the Royal representative. For this, his arrest was sought by Leisler, but Whitehead escaped. After Leisler's downfall, Whitehead became the most prominent citizen of Queens County, N. Y., being the only person from that County recommended by the new Royal Governor to fill a vacancy in the Council of the Colony of N. Y. By his Will, Daniel Whitehead, Jr. left land in Jamaica, N. Y. to his daughter Mary

Precinct of Newburgh in the early days of the Revolution.²⁷ They were citizens who signed an agreement to support the measures "recommended by the Continental Congress or resolved upon by the Provincial Congress" and to obey the orders of the County Committee of their County. Their so signing was a proof of their loyalty to the Patriot Cause. Burroughs Holmes also became a member of Capt. Smith's Company of Ulster County militia on April 24, 1779.²⁸

Burroughs Holmes throughout his life remained a strong Presbyterian and became a pew holder in the first Presbyterian Church of Newburgh. The H. A. Holmes Collection contains numerous receipts for subscriptions made by him at different times for the benefit of that church. He lived in Newburgh Township for sixty years and until his death, being always a prosperous and highly respected farmer, and holding various Town offices. His wife and all his children, including his son Daniel Holmes (our ancestor), joined the Methodist movement, which became very strong in Newburgh and its vicinity in the latter part of the 18th Century; but Burroughs Holmes himself steadfastly refused to leave the older denomination. A letter in the H. A. Holmes Collection from his brother John, dated July 15, 1792, reproaches him for this stand.

He died at Newburgh November 7, 1810. He and his wife are both buried in the Old Town Cemetery in that City. He left a Will,²⁹ in which he lists thirteen children, including Daniel

"widow of Thomas Burroughs," who was the mother of Joel Burroughs and the great grandmother of Burroughs Holmes. (*Hempstead Town Records*, I, p. 7; *Records of Town of Jamaica, L. I.*, I; *Cal. Hist. Mss. Colonial*, Part II; *Documents relating to Colonial Hist. of St. of N. Y.*, III, p. 682, IV, p. 849).

It seems a reasonable surmise that the money which Burroughs Holmes possessed at such an early age was derived directly or indirectly either from the fortune of Thomas Burroughs or from that of Daniel Whitehead, Jr. Evidently Burroughs Holmes was descended on his mother's side from very solvent ancestors.

²⁷ Ruttenber—*Hist. of Town of Newburgh* (1859), p. 52.

²⁸ Ruttenber—*Hist. of Orange County* (1881), p. 49.

²⁹ See Will dated Nov. 15, 1808, proved Nov. 15, 1810, and recorded in Orange County, Book D, p. 345. The complete list of the children of Burroughs Holmes, as mentioned in his Will, is Daniel, David, Reuben, William, Thomas,

Holmes, who was our ancestor. By this Will he gave to "his son Daniel Holmes his homestead and ten acres of land" and divided the rest of his lands between his sons Daniel and David. This Will speaks of three other sons "Reuben, William and Thomas whom I have heretofore considered." The Will directs that the residue of his personal property be divided among his daughters.

VI. DANIEL HOLMES, son of Burroughs, was born August 7, 1769, and died July 25, 1839. He married Mary Purdy, who was born April 21, 1772 and died June 12, 1833.³⁰

He inherited from his father, Burroughs Holmes, the family homestead, the house of which, built by his father, was standing until a few years ago at the southwest corner of what is now Leslie Road, formerly Mud Lane, and of the main road to Marlborough, now (1939) known as 9W. In this house Daniel Holmes seems to have lived during his entire life.

As he was 41 years old at his father's death, he may well by that time have already been the owner of valuable lands, since the records show that the sons of Burroughs Holmes were active dealers in real estate. At any rate, the lands inherited from his father, with other acquisitions, made Daniel Holmes the possessor of a very large farm, which extended eastward to the Hudson River. He had twelve children, one of whom was Gilbert Holmes, my maternal grandfather.

Very few details about Daniel Holmes's life as a farmer have come down to us. His years seem to have been largely absorbed in the upbuilding and extension of Methodism. The inscription on his gravestone states proudly that he had been a "local minister of the Methodist Episcopal Church for nearly fifty years"; presumably from about 1789 until his death. A "local minister," more commonly called a "local preacher," in the Methodist Church was a member who, while pursuing an ordinary vocation, was also authorized to preach to Methodist

Sarah, married Hayward; Lucretia, married (1) Wing, (2) Francis Burrit; Mary, married Jonathan Stevens; Elizabeth, married Jacob Westlake; Anna, married James Abrahams; Nancy, married William Smith; Esther Jane, Joana. (See H. A. Holmes Collection).

³⁰ See their gravestones now in Cedar Hill cemetery. For the ancestry of Mary Purdy, see Appendix C.

congregations. Daniel Holmes's chief work as a preacher was probably done in the village of Middlehope, though he was for a time a member and trustee of the first Methodist Church in Newburgh.³¹

The first regular Methodist service in Middlehope was held in October, 1786. From 1787 to 1813, Samuel Fowler's house was a regular preaching station. From 1813 to 1822, meetings were held in Daniel Holmes's barn in summer and in Samuel Fowler's house in winter. In 1789 the Newburgh circuit was established, with two "Classes" at Middlehope, led respectively by Samuel Fowler³² and Daniel Holmes. In 1821 the two "Classes" were joined to found the Methodist Church of Middlehope. Daniel Holmes, Gilbert Holmes and Daniel Merritt were among its first trustees.³³ A small church building was erected and dedicated there in 1822, nearly opposite the Holmes homestead. This building has long since disappeared, as has also the second edifice which succeeded it. There now stands in Middlehope a third church building some distance away from the site of the former two.

Daniel Holmes, by his Will, appointed his son Gilbert Holmes³⁴ one of his executors. He left his homestead and all his remaining lands to his son Hiram, who very probably had managed his father's property until the latter's death. To his other sons, he seems to have sold during his lifetime, doubtless on easy terms, small farms for their own use. One by one, his sons moved away to such farms, and his daughters, except Sarah, married.

³¹ In the Hiram A. Holmes Collection is the certificate of Daniel Holmes's ordination as deacon signed by Bishop Asbury and dated May 11, 1806.

In the same collection is a renewal of his license to preach, issued to him by The Quarterly Conference of the M. E. Ch. of Newburgh on April 14, 1806. Also his resignation as trustee of that Church, dated Dec. 25, 1810.

³² Samuel Fowler was a grandson of John Fowler (Index).

³³ Ruttenber—*Hist. of Town of Newburgh* (1859), p. 233.

³⁴ His other children were: Reuben 3d, and Hester Jane, who died before their father; Hiram, Charles Wesley, Burroughs 2d, Daniel 2d, William S., Sarah, Anna (wife of Moses Ostrander), Charlotte (wife of Milton Gregory), and Mary (wife of Valentine Flagler). All the foregoing who survived the testator were cited on the proof of the Will. Will dated May 11, 1838, proved August 14, 1839, and recorded in Orange County in Book K of Wills, p. 402.

VII. GILBERT HOLMES, son of Daniel Holmes, named for his maternal grandfather, Gilbert Purdy, was born December 4, 1793 and died December 31, 1852. He married, first, Martha Merritt, daughter of Underhill Merritt. She died September 14, 1848. Gilbert Holmes married, secondly, Caroline Crawford, eldest sister of Morris D'Camp Crawford. This wife survived him. He was "2d lieutenant of a company in the 10th Regiment of Artillery" of the N. Y. State Militia, by appointment dated August 26, 1817, and signed "DeWitt Clinton, Governor."³⁵ For his children see page 35.³⁶ For many years he owned and occupied a farm in Middlehope, in the Township of Newburgh, N. Y. At a date which cannot be definitely fixed, he built a new house³⁷ at the northwest corner of Leslie Road (formerly Mud Lane) and the main road to Marlborough, now, (1939) known as 9W, immediately north of the site of the old Holmes homestead, and in that house he continued to live until his death in 1852. There his children grew up and there his daughter Charlotte, my mother, was married in 1844.³⁸

Both Gilbert Holmes and his brothers Charles and Hiram, all of whom lived in Middlehope and belonged to the local Methodist Church, were noted singers, especially of the hymns of the Wesleys. Hiram Holmes led the choir in the Middlehope Church for many years. Gilbert Holmes was also a Class Leader. He left a Will³⁹ by which he appointed Morris D'Camp Crawford and his own daughter Martha Holmes his Executors. The former alone qualified.

³⁵ His original commission is in the possession of Agnes C. L. Donohugh.

³⁶ For children of Charlotte Holmes, see Index; for her other descendants see Part VI.

³⁷ This house is still standing. It may be recognized by its stucco coating and its long verandah.

³⁸ Statement of Miss Mary Owen, granddaughter of Mary Merritt Philips, the latter being the daughter of Underhill Merritt.

³⁹ See Will dated March 19, 1852, recorded in Orange County January 11, 1853, in Liber S of Wills, p. 349. By this Will, he left 1/4 of his estate to each of his daughters, Mary, Charlotte (my mother) and Martha, and 1/4 in trust for his widow, to be divided at her death equally among his daughters.

For convenience, some details as to my mother's sisters and their descendants are inserted here:

1. Mary Holmes, the oldest sister, born March 4, 1819, m. Cornelius Waring, Sr., was early widowed, and thereafter carried on the farm left by her husband, and brought up her family there. She had five children: Cornelius, Jr., who practiced law in Newburgh and died unmarried; Adelaide (Addie), who married Aaron Gardner; Justine, who married Woolsey Fowler; Charlotte (Lottie), who married William Clark; and Emma, who married Polhemus. All the foregoing children of Mary Waring are now deceased.

2. Martha Holmes, youngest daughter of Gilbert Holmes, m. Edward Gilbert of N. Y., and lived in West 32nd Street, between 6th and 7th Avenues, New York City. She died May 19, 1865, leaving two daughters, Annie, who did not marry, and Grace, who married Oliver Beard, and who had three children, Annie, Olive and Grace, all of whom died before her.

3. Martha Holmes Gilbert also had one son, Edward Holmes Gilbert, Sr. He married Virginia Burd Boyé. They had two sons, Frederick Boyé Gilbert, who died in 1934, and Edward Holmes Gilbert, Jr. Frederick Boyé Gilbert married Marian Bowne Nichols. They had one son Frederick Boyé Gilbert, Jr., born 1917.

4. Edward Holmes Gilbert, Jr., son of Edward Holmes Gilbert, Sr., married Miriam Hardy Swift. They have three children, Edward Holmes Gilbert, 3d, born 1921; Virginia Boyé Gilbert, born 1925; and Anne Gilbert, born 1933.

5. Martha Holmes Gilbert and all her children are now deceased. She is buried in the Cedar Hill Cemetery near Newburgh, in the plot where lie her father and mother, Gilbert Holmes and Martha Merritt Holmes, and also her grandfather, Daniel Holmes, his wife and several of their children.

FIFTH—THE UNION OF THE MERRITT AND HOLMES LINES

AFTER the migration (about 1750) of Westchester County families to the then Ulster County, the members of the Merritt and Holmes families who settled in the neighborhood of Newburgh, and their descendants, lived side by side (chiefly in and near Middlehope) for over sixty years before the marriage of Martha Merritt and Gilbert Holmes. Throughout this period, with few exceptions, the men in both groups were sturdy yeoman farmers—physically powerful, genial, thrifty, prosperous and good citizens. They were of the type described in Gray's Elegy:

“Oft did the harvest to their sickle yield;
“Their ploughshare oft the stubborn glebe has broke.
“How jocund did they drive their team afield!
“How bowed the wood beneath their sturdy stroke!”

The women in both the Merritt and Holmes Lines from the beginning were strong and capable and brought to the up-building of a virile line of descendants great contributions of property, brains and energy. It was the marriage of Samuel Merritt to Elizabeth Underhill in 1698 that gave to the later generations of the Merritt family their ancient lineage, their wealth and much of their notable ability. It was the marriage of George Merritt to Gloriana Purdy which brought in the Huguenot and Purdy strains. It was Mary Weed, granddaughter of Daniel Kniffin of the strong family of that name, and daughter of Samuel Weed, the stout Revolutionary soldier, who, when the early death of her first husband Underhill Merritt had left her a widow with six small children and a large farm to care for, successfully brought up her young family, managed the farm until her son Daniel was old enough to relieve her of the burden, and then lived on—a striking personality—down to the middle of the 19th Century.

On the Holmes side, the wife of John Holmes, Sr. was Rachael, daughter of John Waterbury, one of the original immigrants to Massachusetts Bay. It was Mary Burroughs, daughter of Joel Burroughs, who, by her marriage to Reuben Holmes, brought into the Holmes family part of the wealth and much of the sturdy character of her grandfather Thomas Burroughs and of her great grandfather Daniel Whitehead, Jr. I have been unable to trace the family connection of the wife of Burroughs Holmes, but she must have come from vigorous stock, for she bore thirteen children, all of whom survived their parents, who themselves lived to a good old age. Mary Purdy, the wife of Daniel Holmes, and daughter of Gilbert Purdy, Sr. bore twelve children, all but two of whom survived their parents.

All of these various strains were blended in my mother, who thus brought to her union with my father the best qualities of many ancestral lines.

PART THREE
LIFE OF MORRIS D'CAMP CRAWFORD

I

CHILDHOOD AND YOUTH

AS ALREADY stated, Morris D'Camp Crawford was born February 19, 1819, in Albany, N. Y., where his father was then stationed. The peculiar manner of writing the name "D'Camp," which he followed throughout his life, had no other sanction than the fact that, for some unknown reason, Morris D'Camp, for whom my father was named, wrote his own name that way.

Joseph Crawford and his family returned to New York City at some time prior to April, 1822, when Almira, the eighth child, was born. From that date until 1839, when he left home to become a preacher, my father lived continuously in that city and, for a portion of the time, at least, in Walker Street.

New York City, from 1822 to 1839, was almost entirely confined to the lower end of Manhattan Island below 14th Street and much of it was below Chambers Street. City Hall Park, formerly a Common, occupied the same ground as at present, but the only building upon it was the City Hall, finished in 1812 and still standing today. Union Square¹ was laid out in 1833, but only much later became a fashionable place of residence. The first building of the New York University¹ was erected in 1835 on the east side of Washington Square, "then," says Mrs. Lamb, "quite a long distance from the city." The development, as a public park, of Washington Square, formerly a "Potter's Field," followed, the street bounding its eastern end being named University Place,² a name which the portion of that street which

¹ Lamb—*Hist. of N. Y. City*, II, p. 719.

² *Ibid.*—II, p. 719.

extends from Waverly Place to Union Square still bears. The fine old row of stately brick dwellings on the north side of the Square was erected about 1840.

Most of the business section of the city was situated below Wall Street. Lower Broadway and Bowling Green, as late as 1830, were still fashionable places of residence. Philip Hone's house stood on Broadway opposite City Hall Park during his mayoralty, which began in 1826; John Jacob Astor, up to 1829, lived on the spot where, a year later, he built the old Astor House. Columbia (formerly King's) College was then located in the two-block area now bounded by Murray, Church and Barclay Streets and West Broadway.³ Such in outline was the City of New York as Morris Crawford knew it up to 1839, when its entire population was about 200,000.⁴

My father left very scanty records of his life during these first twenty years, but we can fix on some sights and events which he saw or must have known about. In 1824, Lafayette landed at New York. He was escorted by a procession from the Battery to City Hall. The young Morris, then five years old, saw this procession, and long afterwards told his grandchildren about it. In the following year, 1825, the Erie Canal was opened. The first outpouring of the waters of Lake Erie into the Canal was signalled by cannon placed at intervals along the Canal to Albany and thence along the Hudson River to New York; the news transmitted by successive discharges of these cannon reached the City from Buffalo in an hour and a half, then thought to be a miraculous speed. The great growth of New York City dates from the opening of that canal.⁵

In December 1835, occurred the great fire, when much of the City south of Wall Street and east of Broadway was burned. I remember hearing my father tell how the fire was only checked by the blowing up of blocks of buildings.

Turning to public affairs, Daniel Webster delivered his epoch making speech against Senator Hayne of South Carolina

³ *Columbia Univ. Officers and Alumni 1754-1857*, by Milton Halsey Thomas.

⁴ Lamb—*Hist. of N. Y. City*, II, p. 721.

⁵ Lamb—II, p. 696.

in 1830. Three years later, President Andrew Jackson issued his famous proclamation against nullification.

During the same period, William Cullen Bryant who, in 1817 at the age of 23, had achieved fame by his poem "Thanatopsis," was editing the Evening Post;⁶ The Knickerbocker Magazine⁷ began publication in 1832, the New York Sun in 1833, the New York Herald in 1835;⁸ Washington Irving and James Fenimore Cooper⁹ were at the height of their fame. All these things to the growing youth, who was ever alert for the new and the strange, must have seemed like a trumpet call to share in the thrilling growth of this bustling new city.

His family, soon after their last coming to New York, connected themselves with the Allen Street Methodist Episcopal Church. Years afterwards he told how, in the great revival of 1831 in that church, he was converted. He became active in the Sunday School of the same church and filled various minor offices in it, until, at the age of 17, he became Superintendent.

In the meantime and at the age of eleven, he was obliged to leave day school and to help support the family. His first job was in the original Methodist Book Concern, whose headquarters were in Crosby Street, New York City. In his address at the Centennial of the Methodist Book Concern in 1890, he referred to his first experience in business in these words:

"The first wages I ever earned I earned in the folding-room of the old Book Concern in Crosby Street. * * * * I remember the first pay-day. * * * * I stood in line with other boys and when my name was called I went up. I signed my name and the Agent put in my hands a new Mexican silver dollar. . . . I have no recollection of any amount of money I ever received making me feel so rich as I felt that day."

Later on, he was employed for a number of years in a retail grocery, from which he graduated to a bank, in which he is said to have occupied the position of teller at the age of 18, at the then considerable salary of \$600. a year, never having any further opportunity for systematic education.

⁶ Lamb—II, p. 706.

⁷ Lamb—II, p. 708.

⁸ Lamb—II, p. 738.

⁹ Lamb—p. 722.

It must not be assumed, however, that he grew up ignorant. During these years he undoubtedly spent much of his leisure time in reading. Throughout his life he wrote an exceptionally clear English style, with a good choice of words. And he always gave the impression of being well read within the range of subjects in which the ordinary intelligent man was interested.

Moreover, while it was a great privation to him to be shut out from any regular education at so early an age, the business experience which he gained in these years proved to be invaluable to him. He learned and always understood bookkeeping, became a keen trader and was thoroughly trained in banking and mercantile methods. The business sagacity, both in private and public matters, for which he was later noted, was probably largely due to this early experience. He had learned the priceless lessons of how to support himself, how to live within his income, though ever so modest, how to save and make money and to look upon debt with abhorrence.

II

THE CALL

AT THE age of about twenty, my father was urged to enter the ministry. The sacrifices which this step would involve were great. He felt confident that, if he remained in business and devoted his great talents to money making, he would become a wealthy man. No one who knew him in his prime could doubt it. He was a business genius—no less. Or, if he sought a profession, the law beckoned. He several times told me that, had he not become a minister, he would have gone to the Bar. In that case, he would certainly have taken a college course. Had he done this, he would, in my judgment, have become one of the best lawyers of his day. He had a thoroughly judicial mind, and his ability to persuade men, chiefly shown in later life in debate, was masterly.

Bishop Cyrus D. Foss, who had known my father intimately for over 40 years, said at the latter's funeral:

"I said he was versatile. * * * I believe if God had called him to it he might have been the leader of a great mercantile

house, or a prominent senator of the United States, or a judge in a high court of justice, and that his various faculties and powers would have fitted him well for any of these positions."

Even when he had decided to preach, he still eagerly wished to go to college. Unfortunately, he was finally induced to give up his plans for a thorough education and to go immediately into the ministry. His own account of this crisis in his life and of his regret in after years that he had yielded to the advice given, is better than any statement which I can make. In his Semi-Centennial address before the New York Conference in 1890, he said:

"At the session of the New York Conference in 1839, Elijah Crawford [his older brother] and Daniel R. Jerow were appointed to Marbletown Circuit. Brother Jerow soon broke down in health and retired from the work. Early in July the Presiding Elder, Rev. William Jewett, requested me to serve in Brother Jerow's place. The request was *startling*. True, I had felt for two or three years that it was my duty to preach. * * * * Several times, by persuasion, I had gone out to hold meetings in Astoria, Hoboken and Harlem, and other suburbs of New York City. Indeed, I had even ventured, because my pastor said that was the way, to write a few skeletons—five in number. They were my whole stock in trade at that time. All the regular education I had was received before I was eleven years old, and all my theology was absorbed from the preaching and praying and singing I had heard. *How could I go into this great work with such an outfit?* But it seemed to me plainly my duty, and I was warned by the good people around me not to refuse this providential opening. The theory of that time was: *If God calls you, He calls you now, not to go to school or college, but to preach.* I will not say that there was indifference among the fathers regarding education. There was, however, a decided prejudice against any delay for the purpose of obtaining an education *after the call to preach came to a young man.* * * * * There were special difficulties in my own case which seemed to me insuperable. I have always regretted, however, that I did not attempt to overcome them. Trained minds have the advantage everywhere. And I firmly believe, that if I had obtained, by whatever effort, a collegiate education, there would have been full compensation for

the time so spent in the better service rendered the Church.”
(Italics are his)

It is difficult to understand such an attitude in respect to education as my father had to face in 1839 on the part of the leaders of the New York Conference. Both John and Charles Wesley, as is well known, were men of university training, and John Wesley especially was an accomplished scholar. Moreover, as early as 1820, the General Conference had officially recommended to the Annual Conferences the establishment, as soon as practicable, of literary institutions under their control.¹ This recommendation led in 1822 to the founding of the small Augusta College in Kentucky, at which for some years Rev. John P. Durbin, D.D., later famous as Missionary Secretary, was a professor, and from which Randolph S. Foster (made Bishop in 1872), Rev. John Miley, D.D., long professor at Drew Theological Seminary and W. G. Williams, for over 50 years professor of Greek at Ohio Wesleyan University, were all graduated in the late thirties.² In the decade 1831-40 no fewer than eight Methodist Colleges³ in different states were founded, of which one was Wesleyan University, opened in 1831 at Middletown, Connecticut, and which was flourishing in 1839 under the Presidency of Rev. Wilbur Fisk. Wesleyan was controlled and more or less supported by a number of so-called “patronizing conferences,” one of which was the New York Conference, to which the Allen Street Methodist Episcopal Church belonged and into the work of which my father was being drafted in 1839. For these reasons, if for no other, one would have expected to find that he was urged to prepare himself thoroughly. How shall we account for such a paradox?

Professor Sweet, the latest writer on the subject, gives an answer, doubtless correct in fact, though it does not solve the psychological problem. He says:

“Although the Methodist Episcopal Church was busy founding academies and colleges from 1820 onward, yet there continued to

¹ Sweet—*Methodism in Amer. His.*, p. 211.

² *Ibid.*—pp. 212, 213. ³ *Ibid.*—p. 216.

be for many years a strong prejudice against college-bred ministers. . . . Wm. Capers was the first college trained man to join the South Carolina Conference. . . . His Presiding Elder advised against further literary preparation and warned him, 'If you are called to preach, and sinners are falling daily into hell, take care lest the blood of some of them be found on your skirts'."

* * * * *

"For many years the leaders in the Methodist Episcopal Church were opposed to theological education. . . . The early Methodist leaders felt . . . that when God called a man to preach, it was sinful for him to waste time getting ready, for God would not have called an unprepared man."⁴

To all who have known the high quality of the Methodist ministry since the War of 1861-5, and by tradition in the decade prior to that time, the story which Professor Sweet tells is a sad commentary on the evil results of prejudice. No better example of this could be found than Morris D'C. Crawford's case, not only because this prejudice worked great and lasting injustice to him, but because, as his life history shows, the Church and the Country lost much by the failure to give full scope and training to his unusual abilities.

III

EARLY MINISTRY

HOWEVER, having decided to go, he did not delay. In July, 1839, as he once told me, being then twenty years old, he bought a new suit of clothes and "a little horse," gave his mother all his remaining money except \$5.00, and with his horse took a Hudson River boat to Catskill, whence he started for his post on the Marbletown Circuit.¹ Here again his own story is best. In his Semi-Centennial address, he said:

"Marbletown Circuit then reached from Esopus, on the Hudson River, to Pine Hill, and had thirty-one appointments every four weeks. It was divided in 1840, and was consequently much more

⁴ From *Methodism in American History*, pp. 222-3, by William Warren Sweet. Copyright 1933. By permission of The Methodist Book Concern.

¹ His first authorization to preach, endorsed as "signed by order of the Marbletown Circuit Quarterly Conference, I. W. Jewett, P. E." is in the possession of his granddaughter, Agnes C. L. Donohugh.

compact and more easily traveled during my second year. I reported for duty in a few days after receiving marching orders, starting almost immediately on a ten-days' tour, holding meetings each afternoon and evening and three on Sunday, chiefly in kitchens and schoolhouses. There were only five churches in the whole circuit. I generally rode on horseback, as many of the roads were scarcely passable with wheels. . . . My experiences were novel and oftentimes romantic. I had no hardships. I have experienced far more inconvenience and privation during a summer vacation in the North Woods than I ever suffered in the same length of time during my service of twenty-two months on this large and exacting field. Living out-of-doors several hours nearly every day, taking the most invigorating and delightful exercise, everywhere cordially and gladly received and treated with the greatest consideration, the only real drawback to my enjoyment was a painful sense of my unfitness for the work.

“A few weeks after arriving on the circuit, our first Quarterly Meeting was held. . . . I wish I could convey to you a clear impression of a country Quarterly Meeting fifty years ago. The people from all over the circuit were expected to assemble at the place where the Quarterly Meeting was held. They came long distances, often traveling half the night in wagons or ox-carts, or on horseback, or on foot. To this particular meeting one man came on foot twenty-one miles. A woman came with her baby in her arms seven miles, and her husband came along with her. The Saturday morning service was usually attended by the chief brethren and sisters of the charge, and the sermon was likely to be a very full and clear exposition of Christian duty, addressed especially to members of the Church. After this came the Quarterly Conference. . . . The session was likely to be lengthy and animated. The financial arrangements for the quarter occupied considerable attention, and there were a great many suggestions made to the official members by the Presiding Elder. . . . The sermon which followed (on Sunday morning) was supposed to represent the highest ability and greatest energy of the Presiding Elder. My special interest in *this* Quarterly Meeting arose from the fact that the Presiding Elder had sent me word that I must preach the Saturday morning sermon. . . . This attempt to preach made me wretched. I laid down my skeleton, though I did not once look at it, and did not then realize, nor ever since remember, what I said. . . . But I resolved

then never more to have even a sketch before me when I preached. . . . I did not preach without preparation. I almost invariably wrote a sketch of the sermon, and studied it with all the care I could exercise. Indeed, I usually had it in my pocket when I went into the pulpit, but I believe, without exception, it remained there until after the service."

It was usual to appoint to the same Circuit two ministers, one of whom would be an older and more experienced man, called the "senior preacher" or "preacher in charge." The senior preacher acted as both adviser and instructor to the younger man.² Such was the case on the Marbletown Circuit, where the senior preacher was Elijah Crawford, my father's older brother, then about 26 years old, whose early death in 1849 was a cause of lasting sorrow to his younger brother. A tablet to his memory hangs on the wall of the John Street Methodist Church, New York City, of which church he had been pastor.

The annual Minutes of the New York Conference show that, on June 10, 1840, Morris D'Camp Crawford was "admitted on trial" and appointed, as above stated, to the Marbletown Circuit with his brother Elijah; that, in 1841, while still "on trial," he was stationed at Plattekill and New Paltz, with Ira Ferris as a senior; that, in 1842, he was "admitted in full connection," ordained deacon, and stationed at Rossville, where he remained through 1843; and that, in 1844, he was ordained elder, and stationed at Rondout.³ From the foregoing and from his own words it appears that he continued to ride the Marbletown Circuit for 22 months or until May, 1841. In his letter to his brother Lemuel dated 1843 and quoted below, he also speaks of Rossville as "my own circuit." From 1844 onwards all his appointments were to settled pastorates.

Meanwhile he was studying the rudiments of theology. The General Conference of 1816 prescribed a course of study for

² Cartwright, Peter—*Autobiography*.
Sweet—pp. 167-8.

³ The original certificate of his ordination as deacon, dated May 22, 1842, and signed (Bishop) Beverly Waugh, and a similar certificate of his ordination as elder, dated June 16, 1844, and signed (Bishop) Leonidas L. Hamline, are in Mrs. Donohugh's possession.

candidates for the ministry. The Presiding Elders were to supervise the young preachers in their studies, upon which the candidates were to pass an examination.⁴ The young Morris D'Camp Crawford doubtless successfully passed the slender examinations necessary as a preliminary to his ordination as Deacon and Elder. He commonly dated his membership in the New York Conference as from 1840, when he was "admitted on trial." From this time until his death in 1896, he was continuously a member of that body, except for one or possibly two years, 1848-50.⁵ The rule was invariable then and long afterwards that a minister in the Methodist Episcopal Church must not remain more than two years,⁶ afterwards three years, in a single appointment, except that Presiding Elders held their appointments for four years. Accordingly, my father, in the course of his long service in the ministry, changed his residence many times. For convenience, a full list of all his appointments and residences, with dates and durations, is annexed as Appendix D.

To this period of his life belongs a letter written in 1843 to his elder brother Lemuel, who was then living at West Camp, near Kinderhook, New York.

"Newburgh Feby. 14th 1843

My dear Bro:

It is some months since there has been any direct communication between us. I expected ere this to have visited West Camp; but have been necessarily prevented. During the Months of November and December I was constantly engaged in holding Protracted Meetings on my own Circuit. I had designed to come up the first week in January; but a ride to New York was offered me and the drawing that way was so strong I could not resist—we had a most delightful ride;—went through in a single day without accident or difficulty. Since my return I have been in Newburgh helping bro. Griswold more or less, every week. *I have preached for him nearly twenty evenings since January 8th.* This, with the labor in my own charge, keeps me constantly busy. Now when I promised *Uncle John* to come up during the winter I did not anticipate my engagement in Newburgh, or indeed any difficulty in doing so; but I

⁴ Sweet—*Methodism in Amer. Hist.*, p. 168.

⁵ See note at end of this subdivision. ⁶ Sweet—p. 140.

see no way now but to stay home and keep busy. We have enjoyed a very interesting revival of religion on our Circuit—about 60 conversions have occurred. It numbers some of the best Citizens in the place and *has been conducted in the most orderly and quiet manner of any revival I ever attended*. I expect a conveyance after me in a few hours to go down and preach this evening—I must therefore hurry through my letter.

* * * *

Soon the Conference year closes and changes take place on your Circuit among others. Where I shall be thrown I know not and strange as it may seem I have not an anxious thought about it. My own desire and the professed wish of the people is for me to stay and I presume they will make an effort to secure my remaining. Whether it will prove successful or not is, of course, uncertain.

Perhaps I may tell you, without egotism, that I have been applied to by the official members of Newburgh; but my “single-blessedness” if nothing else will prevent this. In truth *I do not aspire to a charge so important at present—I would much rather make character slowly and surely than to jump into a position I cannot maintain*. You, of course, will say nothing about this.

I am yet in a fair way for continued bachelorism. To marry unworthily is certainly not commendable and *to find a suitable wife is no easy task. I almost despair of fixing upon anyone as proper*. However I presume time will determine the matter for me.—

It snows to-day and we may have some sleighing—likely you have already in your country:—strange that in so short a distance, so much difference should exist in the depth and continuance of snow. We have not had any decent traveling since the “January thaw”—*I travel on horseback mostly*.

I have not heard direct from home since I was down; nor from Spencertown in several weeks—I am almost famished for news.

Now may I not expect answer to this soon? Let me know if there be any favorable turn in your business—how *Uncle John* and family are—how your Circuit prospers, etc. etc. You may assure all the friends I remember them and shall come up as soon as I can—My love to Margaret, your Mother etc. etc.

Your affec. bro.

Morris D'C. Crawford

Plattekill, P.O.

Ulster Co.”

Mr. Lem¹ Crawford.

(Italics are mine).

NOTE: In June, 1848, in conformity with the action of the General Conference of that year, the New York Conference was divided, the eastern part of Manhattan Island and other eastern districts being organized into the New York East Conference. The old and the new Conferences in that year met in a joint session. Morris D'C. Crawford had previously been invited to the East Ninth Street Church. The minutes show that at this joint session he was appointed to that charge. Probably, though not certainly, the action looking to the division had taken place before the appointments were announced, so that technically he then became a member of the New York East Conference, since the division had resulted in legislating the East Ninth Street Church into that Conference. In 1849, at the session of the New York East Conference, he was regularly reappointed to Ninth Street and his name does not appear in the minutes of the New York Conference. In 1850, the minutes show that he was retransferred to the New York Conference, being appointed to Eighteenth Street Church. On this record, it seems necessary to conclude that he was a member of the New York East Conference for at least one year, 1849-50.

IV

MARRIAGE

HAVING completed his novitiate and become a fully ordained elder, my father turned his thoughts seriously to the subject of marriage. In the letter just quoted, written the previous year to his brother Lemuel, he had said naïvely:

“To find a suitable wife is no easy task. I almost despair of fixing upon anyone as proper.”

One wonders whether he was preparing the way for a more definite announcement. At any rate, a year later, in 1844, he had ceased “to despair.” He was twenty-five years old and in vigorous health. He was of slender figure, weighing about 140 pounds, with rather long arms, thin face, and high and commanding forehead. As he usually wore a high hat, he gave the impression of being a tall man, but in fact he was barely five feet nine inches in height. He was very active in his movements; a persistent walker and a good horseman—the last being due to his ex-

perience as a Circuit rider. He always dressed well. He was at this time well established in his vocation, being practically sure of a living, such as it was. Yet the financial resources of a young Methodist minister at that time were very slender. In his Semi-Centennial address, he said in part:

“The common remuneration to a single man in these days was \$100.00 a year, and he rarely received the whole of it. . . . My salary, the first eight years of my ministry all told—in four of which I kept house—was less than \$2,000.00.”

He also once told me that he married on \$250.00 a year, and saved \$50.00 the first year. Granted that the purchasing power of money was then much greater and that his salary was somewhat augmented by gifts in kind and sometimes by the use of a parsonage or other dwelling place, still his ability to live and to support his small family on such meager salaries must have been largely due to his own strict economy and general efficiency and to those of his thrifty wife.

On October 29, 1844, he was married to Charlotte Holmes, daughter of Gilbert Holmes and of Martha Merritt.¹ Charlotte Holmes was born on April 14, 1822, and was, therefore, 22 years old when married. She was of medium height and rather thick-set but not stout. She was very strong physically and seemed to have unfailing health. Of gentle disposition and never, to her children at least, showing anger, she yet possessed a strong will, which, together with the affection which she inspired, enabled her successfully to dominate her numerous progeny until each child in turn passed out into the world. She seldom punished, yet her will was law—her moral power supreme. No one of her children thought of opposing her. It simply “wasn’t done.” Yet few mothers ever had more completely the love and respect of her children than did she to her dying day.

Her parents, though of the farming class, were well-to-do, and she and her sisters had been brought up in the manner in which other children of their day who belonged to families in good circumstances were reared.

She was well educated and well read for her time. She had a

¹ For the ancestries of Gilbert Holmes and Martha Merritt, see Index.



MORRIS D'CAMP CRAWFORD

About the time of their marriage in 1844



CHARLOTTE HOLMES

general knowledge of music. She attended the so-called "Academy" at Newburgh and afterward went to the "White Plains Female Seminary and Boarding School" at White Plains, N. Y. She read French prose. She knew her Scott and her Irving. An old copy of *Paradise Lost*, with her autograph inscribed on the title page, is in the possession of her granddaughter and namesake, Charlotte H. Crawford, 3d. What was more unusual, after her marriage she had acquired from her husband's library some fairly modern ideas of history and science. Among other books, she had read the "Testimony of the Rocks" by Hugh Miller, the early Scottish geologist. I recall, not without emotion, how, when I was seven or eight years old, I would curl up in a corner near her sewing machine and listen by the hour as she told over Scott's "Tales of a Grandfather" or the story of Rip Van Winkle, or how the earth was made and that the seven days of creation were seven ages. Not quite the geology of today, perhaps, but very advanced for Methodist circles in 1863-4. Then she would sing in a quavering voice to the fascinated boy an old Scottish ballad about the escape of Mary, Queen of Scots, from Loch Leven Castle. Long years after my mother's death, when motoring into the Highlands of Scotland, I turned aside to gaze on Loch Leven and its castle. Small wonder that such a mother inspired a keen desire for reading in the minds of her children or that her explanation of the "seven days" opened the door into a wide field of knowledge, which later led them on step by step to a happier and more liberal theology.

To her other qualities, she added great native shrewdness. After her children married, she was very popular with her son-in-law and daughters-in-law. Near the end of her life, with an inscrutable smile on her lips, she told me how this had come about. She said that before the marriage of her daughter, who was the first child to set up a new home, she, the wise mother, had determined that, whenever a dispute arose between one of her children and that child's partner, she would always side against her own child; and this she did.²

² NOTE: Morris D'Camp Crawford and his wife had seven children, of whom six grew to maturity and outlived both parents. For convenience the

To her husband and his work, she was simply priceless. A good administrator, she would take the lead in social and religious organizations for women in the churches where he was pastor. She frequently accompanied him when he made pastoral calls. Very reticent and guarded in her speech, though friendly to all, she never involved him in difficulties through indiscreet talk. His diaries show that he consulted her frequently and valued her counsel highly, nor was he ever the same man after her death on August 6, 1886. She is buried in the White Plains Rural Cemetery.

Some brief extracts from letters and other writings of this period shed a pleasant sidelight on the life of the little family in its earliest days. Martha Holmes, younger sister of Charlotte Holmes Crawford, writes to her brother-in-law from Newburgh on March 31st, 1846:

"I suppose Charlotte continues to improve and please present my compliments to Miss Deborah Ann and tell her to sleep two-thirds of her present existence away and cry the remainder of the time to strengthen her lungs. Shall expect a full description of her appearance in your next. Father (Gilbert Holmes) says I must tell you that he is wonderfully proud of his new granddaughter."

names of all the seven, the dates of their births (and of the deaths of those not still surviving) and the particulars of the marriages of the six younger children are here set down:

| | |
|----------------------|---|
| Charlotte Holmes, 2d | born March 1846. She died April 1, 1846. |
| Caroline | born March 19, 1847; married November 25, 1874 to John Edgar Leaycraft. She died December 19, 1921; her husband died July 3, 1916. |
| Gilbert Holmes | born October 4, 1849; married (1) October 2, 1873 to Marion C. Fuller, who died November 1873; (2) December 30, 1879 to Sarah E. Merritt. He died October 13, 1915. |
| Morris Barker | born September 26, 1852; married December 25, 1883 to Caroline Laura Rice. |
| Hanford | born February 12, 1854; married November 11, 1886, to Mary Gertrude Smith. He died January 24, 1930; his wife died September 27, 1930. |
| Frank Lindsay | born October 14, 1856; married December 17, 1885 to Genevieve Buckland. She died February 24, 1929. |
| William Herbert | born March 22, 1860; married October 8, 1889 to Mina Paine. He died June 16, 1908. |

The reference here is to the first child of Morris D'Camp and Charlotte Crawford, who died in infancy. The name Deborah Ann is fanciful. She received her mother's name. She is buried in the Cedar Hill Cemetery near Newburgh.

In August, 1847, with his brother Elijah, my father made a trip to Sandusky, Ohio, going via Albany and Buffalo and returning via Cincinnati. Of this trip he kept a detailed journal, too long to be reproduced here, but I have included it as Appendix E to this volume.

On February 12, 1850, the young mother writes to her sister Martha:

"Mrs. Woolsey is moving soon and I expect she will leave us the last of the week. We shall miss her much—especially Holmes (then 4 months old). I have written this mostly with him on my lap and now that I have laid him down he is crying merrily."

A few days later she writes to the same sister:

"Carrie has the influenza, which kept us awake about four hours last night, and I was up near one dozen times. . . .

"Yesterday we took dinner at Doctor Barrett's—*Holmes* (then about 5 months old) *made his 'debut' and behaved like a perfect gentleman*. There were three babies present, two others and your nephew. Hannah weighed the whole. *Holmes* came out the least—seventeen pounds—but he *has the largest head*, which his mother thinks more highly of than double chins and smashing arms." (Italics are mine)

On December 5, 1852, Ophelia Crawford, my father's youngest sister, writes to her sister-in-law:

"Probably you had heard that Aunt Eliza (Barker) spent an evening with us, when she was in the city. She spoke of your boy's name, stated her request, which was that he should be called Morris Barker, and said it was under consideration."

V

MIDDLE LIFE

THAT my father lamented all his life his lack of a systematic education, is shown by a remark in his Semi-Centennial address, when he said:

"My early embarrassment on account of my deficiencies has never ceased. I feel it everyday—a constant dread lest in my public addresses I shall say something unworthy."

Yet such modesty on his part could hardly have been justified. Many of his closest friends, in his middle years as well as later, were college bred and men of wide culture. Such were Bishop Calvin Kingsley, Bishop Randolph S. Foster, Bishop Cyrus D. Foss, and Rev. John W. Lindsay, D.D., the last Professor for twelve years at Wesleyan University and afterwards for sixteen years at the Boston Theological Seminary, which became later a part of Boston University. When the news of my father's death reached Bishop Foster at Boston, the latter said:¹

"Dr. Crawford has been one of my dearest and most valued friends for a lifetime. He, Dr. J. W. Lindsay, and myself have been inseparable friends for forty-five years. He was the last of the old Methodist gentility, an able, manly and noble man. His death is a great sorrow to me."

Bishop Foss said in part in his remarks at my father's funeral:

"I loved him well, and he did me. I knew him when I first entered the ministry as a man of almost forty, * * * * among the foremost of the leaders of the New York Conference in its work, loved, honored, respected and trusted even then with confidence rarely afforded to so young a man, especially in those times when so many of the gray-headed old leaders still survived. He was the pride and the joy and the admiration of the young men of the Conference."

And beyond the circle of his intimates was an ever widening group of younger men of growing eminence, who constantly sought his advice because of his reputation for sagacity and wisdom.

A few words on this point from one still living, who observed him closely in his later years, may not be out of place here. Bishop William F. Anderson says in a letter to the writer:

"For a generation Dr. Crawford's name was the synonym of administrative wisdom. Preachers and laymen alike sought his

¹ *Zion's Herald*, Dec. 2, 1896.

judgment and advice. When Bishops came to administer the affairs of the Church, before arriving at important decisions, they asked for Dr. Crawford's opinion. The last word on great affairs had not been spoken until he had been heard from."

That, in spite of his early deficiencies in education, he should have achieved such a position as is above indicated is the highest possible tribute to his great native ability, which enabled him to triumph over the early obstacles to his success. But such an advance did not come without effort. His library shows that he early became a diligent reader of important current books, not only in the religious field but in history and science as well as in general literature. Among his books were Washington Irving's works, Lossing's *Field Book of the Revolution*, and some of the more popular works on science, philology and similar subjects. He was familiar with Dickens' novels, especially *Pickwick Papers*, with which he and his older children were greatly delighted and allusions to which were coin current at the family dinner table. I also remember that, when in the seventies Professor Huxley lectured in New York on what he styled the "Miltonic Theory of Creation," and when Professor Marsh of Yale, in a series of lectures in New York, first brought to public attention the remarkable fossils of the ancestors of the horse, my father attended these lectures and talked about them rather freely in the family circle. How far he accepted the views set forth in these scientific books and lectures, I cannot say—certainly not in their entirety. But he knew what was going on in the scientific world, and this knowledge, probably discussed with such friends as those mentioned above, considerably modified his earlier views and broadened his horizon. If he remained rather conservative, he did not close his eyes to new aspects of truth.

But there were other ways in which he forged his way to the front. From the beginning he displayed a grasp of affairs, especially of finance. Wherever he was located, church debts were likely to be paid off or reduced and churches or parsonages to be built or repaired; and always he left a charge in a better condition financially as well as spiritually than it was when he came

to it. The news of this must have spread, for in 1848, only four years after he had been ordained an elder, he was called and appointed to the East Ninth Street Church in New York City for two years, and then for two years more to the Methodist Church in West 18th Street. Thus, at the age of 29, he entered on a four years period, 1848-52, of service in important city churches. No doubt his business ability helped very much, but also his preaching was good for so young a man. If he was seldom eloquent, in the common acceptance of that word, his sermons were simple, clear and direct, and delivered without notes; though, as he said in his Semi-Centennial address, this does not mean that he spoke without previous study. On the contrary, he once said to me that his success in speaking had usually been in proportion to the thoroughness of his written preparation. He seldom failed to interest his hearers. Nor did he, even in religious revivals, appeal to the emotions or attempt to sway his congregations by anything approaching hysteria. His appeals were directed to their understanding and to their higher natures.

What, however, more than anything else brought him to the front, first in the New York Conference and then in the General Conference, was his power in debate. In this field he had no superior. Well versed in parliamentary law and practice, quick in thought and in retort, he feared no opponent when on his feet, and rapidly pushed his way to leadership among the younger clergy. His experience in various General Conferences doubtless greatly assisted his natural skill in this respect. Bishop Anderson, in the letter already referred to, says:

“He (Dr. Crawford) was a master in public debate. He had a certain sagacious diplomacy, which was very telling. . . . It was his custom to show great generosity toward his opponent, stating the arguments in favor of his opponent’s position; . . . but when the psychological moment arrived, he could always be counted on to go straight to the heart of the problem. . . . dealing blow on blow to the real essence of the question in hand.”

VI

THE STRUGGLE OVER SLAVERY

MY FATHER came into the ministry at a time when the Methodist Church was sharply divided on the slavery question. The feeling against slavery in the Northern membership and ministry of that church, as in other classes of the community in all the free States, had been growing in intensity up to the year 1844. At the session of the General Conference in that year, the issue was sharply raised by the adoption of a resolution relating to Bishop Andrew, a citizen of Georgia, who had inherited and still owned a few slaves, which the laws of Georgia forbade him to set free. In its final form, the resolution requested him, in substance, not to exercise the Episcopal office until he should have freed his slaves. There was a long debate on this resolution, which was conducted without verbal acrimony, but which, nevertheless, aroused deep feeling on both sides and precipitated a division in the Church. My father, then a young man of 25, who was present as a spectator, heard the debate on this resolution.

The situation made continued union at that time of the whole Methodist Episcopal Church impossible. Many travelling preachers, a great number of local preachers and at least 25,000 members of that Church were slaveholders, owning, it is said, in the aggregate over 200,000 slaves.¹ It was practically impossible for them quickly to disentangle themselves from the slave system, however much many of them may have disapproved of it. No doubt, also, most of the slaves so held were well cared for. Modern writers have shown that a large proportion of the slaves in the American South were humanely treated and received religious instruction.² Yet, in some sections, the abuses pictured in *Uncle Tom's Cabin* and similar books undoubtedly existed; and everywhere the control of a white master over the body of his man or woman slave, with the possibility of separation of families, created conditions which were abhorrent to those bred

¹ Sweet—p. 273.

² Cf. *Letters of the Alexander Family*. Privately printed.

in an atmosphere of freedom.³ Hence, believing the system to be inherently wrong and indefensible, anti-slavery men in the Methodist Episcopal Church could not bring themselves to compromise.⁴

All elements in the General Conference of 1844 seem to have appreciated this impasse, and all united in efforts to have the separation go forward as peaceably as possible. The report of a special committee of nine, setting forth what came to be known as the "Plan of Separation," was adopted almost unanimously. The "Plan" included equitable arrangements for the fair division of the Book Concern property and all other general funds. Above all, fraternal relations between the two bodies were to be maintained.⁵ The General Conference then adjourned in comparative harmony. In the following year, 1845, the Methodist Episcopal Church, South, was formally organized.

The members of the Annual Conferences of the Methodist Episcopal Church, however, the consent of three-fourths of whom was thought to be necessary to make the Separation legal, subsequently failed to approve the "Plan of Separation" or the division of the Church assets. When the General Conference of that Church convened at Pittsburgh in 1848, a large majority of the delegates were found to be opposed to the "Plan." A delegate from the new Methodist Episcopal Church, South, who sought to bring a message that his Church wished to maintain "fraternal relations" with the Methodist Episcopal Church, was not received, the General Conference of the latter Church voting that it "does not consider it proper at present to enter into fraternal relations" with the Church, South.⁶ Naturally, the response to this refusal was a statement from the Southern delegate that his Church could never renew the offer of fraternal relations, though it would entertain similar overtures from the Methodist Episcopal Church, if made on the basis of the "Plan of Separation."⁷ No such overtures were made until twenty-six

³ James Truslow Adams—*America's Tragedy*, pp. 73-75.

Rhodes—*History of the U. S.* I, Chap. IV. ⁴ Sweet—p. 278.

⁵ *Journals of the General Conferences of the M. E. Church of 1844 and 1848.*

⁶ *Journal of the General Conference of the M. E. Church of 1848.*

⁷ Sweet, p. 257.

years later in 1874, and the rift widened. The General Conference of 1848 of the Methodist Episcopal Church, chiefly on the ground of lack of ratification by three-fourths of the members of the Annual Conferences, also declared that the "Plan of Separation" was null and void, and that such General Conference found itself without power to divide the funds of the Book Concern and other properties, though an arbitration was suggested, which turned out to be impracticable. Consequently, in the following year, 1849, the Church, South, brought suits in the Federal Courts to recover a portion of the disputed property, in which it was successful. It subsequently received in settlement of its claims money and property to the amount of about \$400,000.⁸ By these events, a condition approaching one of ecclesiastical warfare was created between the two Churches, resulting in wounds which, after nearly a century of separation, have only just now (1939) been healed.

From 1844, the year of the "great schism," until 1860, at every annual session of the New York Conference the slavery question was debated. In these debates, my father must have taken early and frequent part, for in 1856, at the age of 37, he was elected to the General Conference, where he served on the Committee on Slavery.

The N. Y. Christian Advocate of December 3, 1896, says of his service there:

"In that body (the General Conference of 1856) by the concurrent testimony of all its members, he delivered a speech on a phase of the slavery question, of such burning intensity as to be classed with the best productions of impassioned orators."

From this time on, he was a marked man. He was also a member of five later General Conferences, in all of which, as the Journals of the General Conferences show, he took a commanding position. Perhaps his own account of the slavery controversy during its later stages is best. He says in the Semi-Centennial address:

"When the sorrowful rupture of the Church in 1844 came, this did not give quiet on either side. There was a 'border,' and we had

⁸ Sweet, pp. 258, 266.

a border warfare. Most of those who really approved of slavery went South. There were many, however, who were entangled with it, as they declared, against their will, who remained with us. The anti-slavery feeling of the Church, now at white heat, demanded that slavery should cease among us. This greatly embarrassed the brethren of the border. So the strife went on. It culminated in this Conference in 1860. . . . The debate will ever be memorable to those who witnessed it. It lasted three whole days, to the exclusion of other business."

He names ten members who took part in the debate and then, with his usual modesty, says there were "two or three others who are still living." He was one of the "two or three" and, as we may well believe, not the least of the debaters. He further says:

"It was beyond doubt the ablest debate that has occurred in our Conference in fifty years. The 'Radicals' pleaded for the *exclusion of slave holders from the Church*. The 'Conservatives,' of course, opposed this. When the yeas and nays were counted, the Radicals had one majority. A single vote was changed, which gave the majority to the Conservatives. Of the delegates to the General Conference, elected immediately afterward, five had voted with the Radicals and four with the Conservatives." (Italics his)

Morris D'Camp Crawford was one of the five. At the General Conference following, in May, 1860, when he was again a member of the Committee on Slavery, a resolution in regard to slavery was adopted which practically forbade not only ministers, but also members, of the Methodist Episcopal Church to hold slaves.⁹ Many ministers and laymen thereupon withdrew from that Church.

VII

The War of 1861-5, the Era of Reconstruction and steps towards the Reconciliation of the Churches.

THE outbreak of the War in 1861 naturally made it impossible, for the time being, to take any steps towards reconciliation of the divided churches. Many Southern Methodists

⁹ *Journal of the General Conference of the M. E. Church of 1860.*
Sweet—p. 263.

joined the Confederate Armies; great numbers of the adherents of the Methodist Episcopal Church volunteered for the Federal Forces. Thus they became armed foes. The issue between the two sections ceased to be one as to the rightfulness of slavery. On the part of the North, the war was fought to preserve the Union and not to destroy or impair slavery;¹ on the other hand, the people of the South believed that they were fighting for the right of self-government and not in defense of slavery. This difference of viewpoint was the inevitable result of the difference in the education of the two sections. My father believed with all his heart in the cause of the Union. He was an ardent supporter of Abraham Lincoln, both during the Presidential campaign of 1860 and afterwards throughout the war. Yet he keenly felt the tragedy of the fact that millions of equally sincere men and women on each side supported a war in which over 600,000² men, including the flower of the young manhood of both sections, were to die and in which the South was to be economically well nigh destroyed! And the tragedy was deepened for him as he considered the character and essential piety of those on both sides. No more prayers were sent up for the North than for the South. Lee, Jackson and Davis were devout Christians and prayed daily for the Southern cause. There were as many revivals of religion in the Confederate Armies as in those of the North.³ And from every congregation and in almost every home in the South prayers were going up daily for the success of the Confederacy.

Much of all this my father knew; but the line of his duty was clear to him. He threw himself, with all his energy, into the support of the Union cause. By preaching, public speaking and prayer, by support of the Sanitary Commission and similar agencies, and by organized efforts in the New York Annual Conference and in the General Conference of 1864, he did all that one of his profession could do to aid the Lincoln administration. Yet, that he came to feel, as did others of his friends, that the North and particularly that the Methodist Episcopal

¹ See *Lincoln's letter to Horace Greeley of Aug. 27, 1862.*

² Rhodes—*Hist. of U. S.*, V, p. 186. ³ Sweet—p. 288.

Church was not free from some responsibility for bringing on the conflict, is clear from his Semi-Centennial address. For this opinion he had good authority. That the division in the Methodist Episcopal Church, and especially the repudiation of the "Plan of Separation," were among the influential causes which finally led to the clash of arms can hardly be doubted.⁴ At any rate, no one rejoiced more than he that the struggle was finally ended, and few more quickly turned their thoughts towards measures which might restore the Country, as well as the two branches of Methodism, to their former estate.

The period of American history from the close of the Civil War to the inauguration of President Hayes in 1877 is known to historians as the Era of Reconstruction. In the lamentable state of political affairs existing during that period, it was inevitable that the Methodist Episcopal Church, whose work 'extended along the "border" referred to by my father in his Semi-Centennial address and which was actively sharing in the task of caring for the "freedmen," should have come into irritating contact with the Church, South. When moderate men in the North made overtures towards a reunion or, at least, a reconciliation, of the two Methodist bodies, opposition came from both sides. In 1869, some of the bishops of the Church, South, charged that Northern Methodist missionaries and agents sent into the South really desired to win over to the Methodist Episcopal Church, Southern Methodist congregations. On the other hand, some prominent Northern Conferences, and even the New York Christian Advocate on one occasion, bitterly opposed any reunion or reconciliation until the Church, South, should acknowledge itself in error.⁵ Many Methodists in the North, however, did not concur in the Southern policy of their Church, and among them was Morris D'Camp Crawford, who took a statesmanlike view of the matter. He realized that, to bring about a reconciliation, not to say a reunion, concessions must be made on both sides and above all that charges of bad faith must be withdrawn. Finally the General Conference of the Methodist Episcopal Church, meeting in 1872,⁶ for the first time voted to send

⁴ Sweet—p. 277.

⁵ Sweet—pp. 305, 306.

⁶ *Minutes of General Conferences of the M. E. Church of 1872 and 1876.*

fraternal delegates to the General Conference of the Methodist Episcopal Church, South, which met in 1874. This was done, the delegates were cordially received and similar delegates were appointed by the General Conference of the Methodist Episcopal Church, South, to bear fraternal greetings to the next General Conference of the Methodist Episcopal Church, meeting in 1876. These delegates were likewise cordially received. The Southern General Conference, besides appointing the delegates above mentioned, authorized the appointment of a commission to meet a similar commission from the Methodist Episcopal Church, with power "to remove all obstacles to formal fraternity between the two churches * * * and to adjust all existing difficulties." The General Conference of the Methodist Episcopal Church, in 1876, in turn authorized the appointment of a like commission with similar powers. Neither body seems then to have contemplated any action further than such as would help to bring about reconciliation.⁷ Morris D'Camp Crawford was appointed Chairman of the Northern Commission, which met with the Southern Commission at Cape May, New Jersey, in August, 1876. It early became apparent that not all "obstacles to formal fraternity" could be removed, and not "all existing difficulties" could be adjusted, at this meeting at Cape May, because of a number of disputed property rights; but, largely, I believe, through the skillful guidance of my father, as Chairman of the Northern Commission, a great advance was made by the adoption of a "Declaration and Basis of Fraternity" as follows:⁸

"Each of the said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784. Since the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the

⁷ *Minutes of General Conferences of the M. E. Church of 1872 and 1876.*

⁸ From *Methodism in American History*, p. 328, by William Warren Sweet. Copyright 1933. By permission The Methodist Book Concern.

Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.”

Since then various commissions from the two churches have met, have gradually eliminated occasions for strife between the two bodies, and marked progress has been made toward reunion, until, in the very year in which this is written (1939) the final consummation of a reunion of the two Churches, together with the Methodist Protestant Church, into one ecclesiastical body has taken place. It is hardly too much to say that the whole progress of the movement—first for a reconciliation between the two churches which separated in 1844, and then towards their reunion—since 1876, has rested on the statesmanlike foundation laid at the Cape May Conference, to which Doctor Crawford so largely contributed.

The Central Christian Advocate, published at St. Louis, in its issue of February 13, 1930, said:

“The Cape May joint commission is one of the greatest milestones in the joint history of the two Methodisms. Being a pathfinder, it called for the foremost minds. In the list of five representatives of the Methodist Episcopal Church we find as the first named, the Chairman of the group, the Rev. Morris D’C. Crawford, D.D., . . . one of the strong builders of our denomination in that generation, known throughout the Church for his capacity and character.”

VIII

GENERAL SERVICES TO EDUCATION

MY FATHER’S zeal for the spread of intellectual training among young men and women was great and untiring. In his Semi-Centennial address, after lamenting his own lack of a college education, he said:

“But regrets are unavailing. I have tried by all means in my power to promote education, and especially to persuade candidates for our ministry to seek the fullest possible preparation.”

This indeed was his attitude through all his life after he achieved a position of influence. He was appointed a “Visitor” from the

New York Conference to Wesleyan University for one year 1853-4, for four years 1857-61, and in 1870-71 for one year. In the year 1870, the charter of the college was changed so as to abolish the office of Visitor and to provide for a larger Board of Trustees, of whom thirteen were to be elected by the supporting Conferences, one from each Conference. In 1871, my father was elected as such trustee by the New York Conference, and served in that capacity by repeated re-elections until his death. Nor was he in any sense an inactive member of the Board. A careful scrutiny of the Minutes of the Board of Trustees from 1871 to 1896 shows the following facts: In that period, there were held in all 42 meetings of the Board, at all of which, whether annual or special and whether held in Middletown or in New York, he was present, except at six. He served on 27 different committees appointed during the same period for many different purposes, including five committees to consider questions raised by the Faculty concerning the general policy of the college, and five to consider financial problems. Among the last was one appointed in 1875 to raise a further endowment, of which committee he was for some time chairman.

The honorary degree of Master of Arts and the degree of Doctor of Divinity were conferred on him by Wesleyan in 1853 and 1867 respectively. At the first meeting of the Trustees after his death, a resolution was adopted by the Board, which was in part as follows:

“Wesleyan University, in the death of Dr. M. D’C. Crawford, has suffered the loss of a wise counsellor, a generous patron and a life-long friend. As early as 1853, Dr. Crawford became a Trustee¹ of Wesleyan University. The qualities of head and heart and character which *gave him the leadership of New York Methodism for a whole generation*, a leadership as beneficial as it was effective,—these qualities made Dr. Crawford a great trustee, and his departure has left a large vacancy in our Board.” (Italics mine)

In the issue of the Christian Advocate dated December 3, 1896, Rev. Doctor J. M. Buckley, himself a trustee of Wesleyan, speaking of my father just after the latter’s death, said:

¹ Error for *Visitor*. See foregoing paragraphs.

"His services to Wesleyan University as a trustee were simply incalculable."

Equally notable were his services in promoting theological education. In this day, when the Methodist Discipline "earnestly recommends to all candidates for the ministry . . . that they complete a full collegiate course of study, and, if possible, a course in one of our Theological Schools," before applying for admission to an Annual Conference, it is difficult to realize the sentiment of the Church leaders on this subject down to the middle of the 19th Century. Professor Sweet says:

"The Discipline of 1784 advised preachers not to permit study and learning to interfere with soul-saving: 'If you can do but one, let your studies alone. We would throw by all the libraries in the world rather than be guilty of the loss of one soul.'"²

It was not until 1839 that a movement was started in the New England Conference to establish the first Methodist Theological School, which was opened at Newbury, Vermont, in 1841, removed to Concord, New Hampshire in 1846, and finally established in Boston in 1867 as the Boston Theological Seminary. Rev. John Dempster, D.D., who had been largely influential in keeping alive the school at Concord, resigned in 1853 and went to Chicago, where a year later, with the help of the Garrett fortune, he opened the Garrett Biblical Institute. Leaving this in 1861 in order to bring about the establishment of a theological seminary on the Pacific Coast, his plans were terminated by his sudden death. Professor Sweet says:

"The cause he (Dr. Dempster) advocated 'from an overwhelming sense of duty' was fiercely opposed by at least two-thirds of the ministry of the Church, and some of the highest Church dignitaries 'exerted their influence to embarrass and subvert the enterprise.'"³

Such then was the position in 1867, when Daniel Drew of New York suddenly gave \$600,000 to establish a theological school at

² From *Methodism in American History*, p. 223, by William Warren Sweet. Copyright 1933. By permission The Methodist Book Concern.

³ From *Methodism in American History*, pp. 225-7, by William Warren Sweet. Copyright 1933. By permission The Methodist Book Concern.

Madison, New Jersey, which was opened in the same year under the name of Drew Theological Seminary, and started off under the able presidency of Rev. John McClintock, D.D. Interested in the promotion of this institution from its very beginning, my father became one of its trustees in 1868, and continued in that position as long as he lived. During the 28 years of his trusteeship, he was assiduous in attending meetings of the Board and of various Committees, and by public appeals and private efforts did much to support and build up the institution. Once more his business ability came into play, and his wise direction helped to carry the Seminary through its early financial difficulties and left it firmly established at the time of his death.

He was also for some years before his death a trustee of Drew Female Seminary at Carmel, New York.

IX

MAN OF BUSINESS AND ADMINISTRATOR

REFERENCE has already been made to his aptitude for the solution of business questions. As his life progressed, this aptitude developed into a sagacity and a wisdom (as contrasted with mere knowledge) which made him a superlative adviser and administrator. These qualities developed first in the care of his own affairs. As he himself said, he never had time to get rich; but a frugal way of living enabled him to save, and gradually to accumulate a modest capital. And this little capital he knew how to invest prudently, so as to increase it.

In dealing with religious bodies under his charge, he had the same Midas like touch. His diaries show that, when Presiding Elder, at every Quarterly meeting he went minutely into the financial affairs of the particular church, and never ceased to urge promptness in making collections for the pastor's salary and all other church expenses and for contributions to the support of Missions and other similar objects. In the spring of 1881, he was consulted by certain Methodist laymen in reference to the building of a proposed new church on the east side of Central Park in New York City. He was then pastor of St. Luke's Church in West 41st Street. Nevertheless he gladly lent his services to

the new project, which resulted in the erection of the Madison Avenue Methodist Episcopal Church at the corner of Madison Avenue and East 60th Street, (now Christ Church, corner Park Avenue and East 60th Street) at a cost of \$262,000, all of which was paid within three years. The value placed upon his services in the matter is shown by the following extract from a letter from one of the trustees announcing the payment of the entire debt on the property:

"I wish that you might have been with us, to share in the general joy. *Those who were in at the beginning will always gratefully remember how much was due to your encouragement and suggestions.*"

The incident just narrated is a good illustration of the confidence which he inspired in men of wealth. He never asked gifts or loans for himself. He almost always had money in the bank and, for times of temporary stringency, he had credit with his bank. But for all manner of good causes or to help brother ministers or their families who were in distress, he did not hesitate to appeal to wealthy Methodists and seldom in vain. The total of the amounts which he raised in this way was large. Those whom he thus approached accepted his word as to facts and his judgment as to the worth or necessity of the case.

He was four times appointed Presiding Elder, two of which appointments were to the large and important New York District of the New York Conference. Serving thus first from 1863 to 1867, at the expiration of his term his services were immediately sought by churches within the same district, first for three years at Yonkers, New York, and then for three years at West 18th Street, New York City. Of this last church he had twice previously been the pastor, in 1850-52 and 1860-62. After again serving as Presiding Elder of the same district in 1875-79, he was immediately called for three years to St. Luke's in New York City and then to Peekskill in the same district, where he had been pastor 26 years before. The New York Christian Advocate in the issue of December 3, 1896, in the article on my father already referred to, written by Rev. Dr. J. M. Buckley, after reciting the facts mentioned above, said:

“* * * * It is not every presiding elder who is desired as a pastor on his own district. Whatever his ability, if his duty has been faithfully discharged he is liable to be criticised adversely by official boards * * * * or by factions in the congregation. * * * *

“It is not every minister that is desired for a second term, and it is rare indeed that one is sought for a third, especially when many years have elapsed between the first and the third.”

He was for nearly forty years a Manager of the Missionary Society of the Methodist Episcopal Church and for a long time one of its vice-presidents; for many years President of the Board of Trustees of the New York Conference, a body which had charge of various endowments and other property belonging to the Conference in its corporate capacity; President of the Historical Society of the Methodist Episcopal Church in the City of New York; President of the New York City Church Extension and Missionary Society (now N. Y. City Society) of the Methodist Episcopal Church for several years before his death; for many years a member of the so-called “Book Committee”, a group of ministers and laymen appointed by the General Conference to supervise the publishing interests of the Church; and President of the New York Deaconess Home and Training School.

X

RELATIONS WITH HIS CHILDREN

MY FATHER was naturally somewhat reserved and reticent; and, also, was frequently immersed in public matters affecting the Church at large, in addition to the multitudinous duties of his own pastorates, in both of which fields it was imperative that he guard his speech and preserve his dignity. Yet, when his children were young, he found leisure for much playful association with them. His diaries show an unremitting interest in the growth and welfare of each child, together with the insistent determination, at whatever sacrifice, to give such child the best possible education and preparation for life. When his children grew older, he followed them up and noted in his diaries their whereabouts almost from day to day, whether they

were at home, at school, at college or in Europe, or if, while all were in this country, they were separated from him and their mother by the exigencies of their business and the changes in his residence. It has seemed best, as far as possible, to gather together into one chapter everything relating to this subject. Of special interest are three early letters. One written to all his children then living, in 1856, while he was on his first trip to attend a General Conference, was sent from Iowa; another was written on the same trip to his little nine-year-old daughter, while he was sitting, as he tells her, in his seat at the General Conference at Indianapolis. The third, to all his children, was written in 1860 from Buffalo, where he was again attending a General Conference. These letters follow in full:

“Decorrah, Iowa.
April, 1856.

My dear children,

I mailed a letter to Mama this morning & will now commence one to you as I did not get away from here this afternoon according to my expectation. I shall likely leave in the morning. Since I left home several things I have seen & heard I have thought would make Carrie (then 9 years old) & Holmes (then 7 years old) & Morris (then 4 years old) & it may be Hanford (then $2\frac{1}{2}$ years old) laugh heartily & lest I should forget them I will write some of them down.

On the cars of the H.R.R.R. near Po'keepsie we heard a very queer squeaking noise, something like a pig squealing—indeed we thought some one had brought a pig on board. Several of the passengers looked under the seats & all around, but no pig could be found. Sometimes the sound was overhead & sometimes behind the stove. We all laughed heartily. At last the secret came out—a ventriloquist was in the car. Now Mama must explain how he deceived us all.

Mr. Vandeusen at Winfield has no little boys or girls, so he keeps two cats & three dogs—a pointer, a setter & a mastiff. He hunts prairie chickens & robins & other birds with the pointer & setter. The mastiff sleeps in the station house (Mr. V. is station agent) I left my trunk in his care. He looks like a real *bruno*.

Winfield Apl 26th.

I wrote to Mama from here this morning & will now go on with my letter to you. All over this country the Indians formerly lived. Sometimes in huts & sometimes under a kind of tent. A great many mounds where they bury their dead are found around the country. But they did not build houses & bridges & railroads like white people do, so that when they were driven out there was scarcely anything left to tell they had ever been here. I saw the place where Black Hawk was captured several years ago. When we went up the Mississippi River there were a great many people on board. Down on the lower deck were a great many Irish & German families and lots of little boys & girls. They were very poor some of them, and others were saving their money to buy land and they had not paid much for their passage, so they had no beds to sleep on and did not eat at the table. They laid down on the hard deck at night and spread out the victuals they had brought with them on an old box or barrel or coil of rope. The poor children were ragged & dirty & barefooted. Yet they looked hearty and happy. I expect some of them will go out west & become great men and women.

When we landed at McGregor in Iowa, we found the stages all gone. So we got dinner at a tavern & hired a teamster to carry us to Decorrah about 50 miles. He had a lumber wagon & no seats. So we filled the body full of hay & sat down on that. The roads are very soft & smooth & we scarcely felt the need of springs. Sometimes we could not see any fences or trees or rocks but just great open fields. The houses are very scarce & nearly all built of logs & most of them only one room in them. Going along we saw a good many little Gophers—something like squirrels. They live in holes dug in the ground. When they come out they sit up straight & drop their ears and paws and look just like sticks. They have little pockets on each side of the head & when they are digging their holes they shovel the dirt into these pockets with their paws & then go out & empty them & run back. Our driver stopped his horses & put a noose in the end of his whip-lash & laid it over the hole & when the little gopher came out to empty his pockets he drew it quick & caught him. When we had all looked at the queer little fellow we let him go again. After riding about 10 miles one of our horses was taken sick & fell down. We were afraid we should be caught out

away from any house when night came, but we got the horse up and he went on slowly. About dusk we came to a prairie on fire—it was a singular sight. The fire was about 2 miles long & as the wind swept it along it made a noise like railroad cars running on the track.

As we rode along the driver showed us the spot where a man was killed last winter by wolves—he killed six before they killed him. It was cold & they were hungry I presume. Ordinarily they run away from men. We saw one & the driver set his dog on him but he could not catch him. We soon came along where an emigrant waggon was stopped for the night. It was a big waggon, covered over with white canvass & drawn by oxen. The oxen were unyoked & eating hay. The family had built a fire on the ground & spread the table on a chest. The tea-kettle was singing over the fire. Two nice looking little girls were of the number. They were all going to Minnesota to live. When supper was over I suppose they all crawled into the waggon & went to sleep. They usually have a big dog along & a gun & keep their fire burning all night. About 10 o'clock at night we were yet 14 miles from Decorrah & coming to a tavern we concluded to stop for the night. The poor horse was very sick all night & in the morning the driver refused to go on with us. We could not get any conveyance, so we walked the rest of the way. In Decorrah the Taverns were so full we could not get any place to stay. So went out into the country and staid three nights in a miserable log-cabin. We saw a black bear chained up like a dog as we went along. His owner went up to him & patted him on the head. He was caught in a trap last winter. On the way we saw a very large snake & Mr. Van Deusen killed him. He was a Blow-snake. He never bites, but blows a poison breath at people.

Now all these and a good many other things I have enjoyed very much. But I have felt a good many times very bad to think I was so far away from Mama & you & that it would be so long before I should see you all. Still I feel happy to know that I have four nice children and they have so good a mother. Now I hope you are all very kind to her and to Addie and to Mary. I hope you are having nice times. On Monday I expect to go to Chicago & on Tuesday to Indianapolis. I have just looked at my watch. It is 6½ o'clock. I think you have had supper and Morris and Hanford have been washed and put to bed. Mama is saying "Come Holmes, hurry & wash yourself." It is raining very hard now, for the second time in

four months. I must close. Be good children and kiss Mama for me. Good night.

Your affec Father,
M. D'C. Crawford."

"Indianapolis May 9th 1856

My dear daughter Carrie:

How much your neat little letter gratified me, it would be difficult for me to express. The first letter from my own child—my only daughter. You cannot now understand how much of interest hangs around the case, & you can scarcely comprehend perhaps why Papa sat down and cried when he read your letter. Mama can easily explain this matter to you, whereas it would occupy much space to do it on paper. It is a great trial for me to be so long from home, & not see you all during so many weeks; but the time flies very fast & then, after a little while I hope to come home. I expect to go down to Cincinnati tomorrow, & return on Monday. It is almost 110 miles from here on the Ohio River. You can easily find it on the map. There comes the messenger with letters! I wonder if he has one for me? A hundred eyes follow him around. One winks at him, & another raises his hand, & another takes out his pocket-book & shakes at him, & another pokes him with a cane etc. Now down goes the chairman's gavel & then a roar of laughter. You see there are 200 papas here & they all want to hear from the sons & daughters at home. Ah! he looks kindly on me. Two letters are passed along from hand to hand until they reach my desk. One is from Mama—that is clear & the other from Bro. Marks of Cold-spring. I am very sorry Mama has felt so badly because I did not get her letters sooner. But I wrote to her Yesterday, & before she sees this she will feel relieved. I have written to Chicago to have her letters sent to me from there. We have to work pretty hard here. We sit from 8 to 12 & from 3 to 6 in Conference & then the Committees meet from 7 to 10. This makes about 10 hours close attention necessary & even now while I write I am all the time listening to the speeches. If Papa should live four years more & be absent from home again I presume Holmes will learn to write & Morris may begin to think about it. Indeed from Mama's letter I understand even Hanford talks of coming after me. Well now talk on & laugh on & have all the fun you can. But tell the boys to keep cool & be kind to Mama. I trust you are improving nicely in your

Music & other studies. I see a good many girls & boys around here, though not so many I think as in Peekskill. Nor do I see any that *suit* me so well as my own; but then I expect every Papa feels so. Now I must close. When you receive this, sit down & write me another letter. I will write to Mama tomorrow or Monday. Give my love to Mama, & the boys, & Aunt Martha, and Addie. Don't forget Mary. Good bye.

Your affectionate father
M. D'C. Crawford."

"Buffalo May 20 1860

My dear Children.

I wrote yesterday to Mama & as I have a little leisure this afternoon I am inclined to write you a short letter.

Buffalo you know is on the shore of Lake Erie. It is a nice city, with wide streets, almost three times as large as Pokeepsie and well built up. I walked to the lake shore yesterday, & was surprized to find plenty of ice floating around. One week ago it was solid for several miles, but is now all broken up.

We hold our General Conference in "St. James Hall." It is a large fine room; but we do not like it much. Monsieur Blondin performs on the Tight Rope & cuts up all manner of capers in it every evening. A large drop curtain stretches down just behind where the Bishops, secretaries, & Reporters sit, & it does not look well. I told Bishop Janes yesterday that I congratulated him on 'his first appearance on the stage.' We have been two days getting ready to commence work. The 'standing Committees' are now appointed & after to-day I shall be busy enough. I am on the Slavery Committee, as I was last year. I do not know as we shall do anything beside talking. Of this no doubt enough will be done.

I told Mama what a nice place I had to stay in, and how kind the people seemed. They have three children, a little boy eight years old, a little girl about four, & a baby boy a little larger than ours. (W. H. C.)

I hope you are having a good time, & that you are trying to save Mama all the steps you can.

Carrie or Holmes must write to me soon—I guess as soon as you receive this. Direct to Rev. M. D'C. Crawford, Gen. Con. M. E. Church. Buffalo N. Y. I must now close.

Your affectionate Father
M. D'C. Crawford."

He showed the emphasis which he placed on education by urging his own children to perform their daily school tasks faithfully and promptly. He followed up their school records. No failure resulting from idleness or carelessness escaped his eye or his chiding. Whatever other parents might think, his children must excel in scholarship. No doubt something was lost by this exclusive devotion on the part of his children to books, but I can testify that the habits of study and the standards of excellence which I myself thus acquired, when a boy attending primary schools, have stayed with me through life.

Whether, when his children were young, my father looked forward with any confidence to being able to send them to college may well be doubted. How could such a thing be done on the wretched stipends which Methodist ministers then received? One incident throws some light on the point. On his way to Indianapolis in 1856, to attend his first General Conference, he made a detour into Iowa and there bought (presumably from the Public Land Office) five quarter sections of prairie land, paying only the Government price of \$1.25 per acre. This purchase he afterwards explained by saying that he planned, if necessary, later on to give one quarter section to each of his boys for a farm, so that they would at least be able to make a living out of the soil. He held this land until his sons were all grown up and were well started on their careers, and then characteristically sold it at a good profit. Meanwhile, conditions improved, salaries became larger, many opportunities came to him to invest small sums profitably, chiefly in New York City real estate, and as the years rolled around, he did the very thing which he had almost despaired of doing. He enabled his five sons successively to enter college. During all their school years and afterwards when they were at college, he took the greatest pride in their progress. No doubt he overestimated the merits of their small achievements, but at least his attitude and the pleasure he derived from their successes show how much he was wrapped up in them; nor did he ever place obstacles in the path of their preferred line of work, even though their plans may not have conformed to those which he himself had expected them to follow. Perhaps my own

experience was the most striking example of this. When it came time for me to go to college, my father for some years had been a trustee of Wesleyan University, where my brother Morris had already graduated. It was my father's natural expectation that I would follow in my brother's footsteps and matriculate at Wesleyan. For reasons not necessary to specify here, I was very anxious to go to Harvard, and since I had satisfied myself that, by the help of various college aids, I could complete the course at Harvard with no greater expense to my father than if I should go to Wesleyan, I naturally could see no reason why my plan should not be followed. My father, although still urging the choice of Wesleyan, nevertheless finally waived his preference and allowed me to follow my own judgment.

Colleges for women were hardly known when it became necessary to decide what course the only daughter's education should take. Probably, had the way been open, she would have followed the example of her brother Holmes and have prepared for, and entered, some college. Her own statements made in after years indicated that the drain on the family income of supporting the older boys through college seemed likely to be so great as to bar her from the same privilege. At any rate, it was determined that she should have a musical training. In 1858, the first piano was bought, an old-fashioned square instrument, which continued in use in the family for many years. From this time on until her marriage, Caroline, or Carrie as she was always called, had excellent musical instruction, and became an accomplished pianist, maintaining her skill, indeed, far into middle life.

In the years 1882 to 1886, when my father was separated from his children by reason of his own residence outside of New York City, partly as pastor of the First Methodist Church at Peekskill and partly as Presiding Elder of the Newburgh District, he welcomed his children whenever they could visit him and their mother, and noted in his diaries each visit with satisfaction. After he returned to New York City in 1886, following my mother's death, from which time he made his home with his daughter, his diaries are full of references to calls which he made



CRAWFORD FAMILY GROUP, JANUARY 1, 1893

at every opportunity on his sons, sometimes at their places of business and sometimes at the homes of such of them as were married. He showed the greatest interest in their progress in life, was very happy over their activity in church and public affairs, but was never contented with their slowness in building up their private means. Indeed no one of his sons could compare with him in saving money or in investing it safely and profitably. His interest in all his children and their partners in life and in his grandchildren, as they were successively born, continued un-failing to the end of his life. Beginning with January 1, 1887, he instituted an annual family gathering on New Year's Day, at which, until his death, his children, with their families as far as possible, gathered to exchange greetings and dined together. He greatly enjoyed these occasions.

XI

LATER YEARS

WITH members of his family, he made several trips to Europe, keenly enjoying the sights and scenery of foreign countries. He was a good sailor and always turned up in the dining saloon at mealtime. Late in the summer of 1886, after his wife's death, in company with his son Hanford, he made a long and detailed trip through the Canadian Provinces from Halifax to Toronto, stopping at many points. His comments on this trip, entered in his diary for that year, show very shrewd observation.

He was elected a delegate to the General Conference in 1884, and at the session of that body was appointed a member and later Chairman of the Commission on Entertainment of the next General Conference, which was to meet, and did meet, in New York in 1888. The necessary arrangements for the entertainment of the members for a month, for a place of assembly large enough to accommodate vast audiences, for committee rooms and for a great variety of miscellaneous matters, required much careful study and good business judgment. The most serious problem was the place of assembly. The Metropolitan Opera House was suggested in preference to any church. Its cost naturally caused hesitation. After examining various buildings, he recommended

that the Opera House be chosen and that the boxes be rented. His associates finally agreed to leave the decision to him. He met with the management of the Opera House, agreed to lease the whole building for the month of May for the sum of \$5,500. and then, with the help of the other members of the committee, rented the opera boxes to New York Methodists for nearly enough to pay the rent of the building. The Opera House, holding around 4,000 people, formed a magnificent auditorium for the large audiences which attended the sessions and particularly the evening and Sunday afternoon services. The smaller rooms in the building were ample for committee purposes and the whole arrangement for the session turned out brilliantly.¹

At the expiration of his term of office as Presiding Elder of the Newburgh District in the spring of 1887, he was elected by the Managers of the N. Y. City Church Extension and Missionary Society of the M. E. Church to the position of Corresponding Secretary of that organization, and his election was confirmed by the appointment of the Bishop presiding at the ensuing session of the New York Conference. The title "Corresponding Secretary" was a misnomer. The officer so entitled was really the principal executive officer of the organization, and had immediate oversight of a large number of churches and missions which were maintained by the Society. In that respect, his functions were not unlike those of a Presiding Elder. This position he accepted and retained for five years, except for a very brief interval, having an office first at 805 Broadway and afterwards at 150 Fifth Avenue, where were the business headquarters of the Methodist Episcopal Church in New York City. In 1892, he resigned the office, being succeeded by the late Rev. F. Mason North, D.D. After a short interval my father was prevailed upon to become President of the Society, which he did on condition that he should serve without salary and that he should give only such time to the work as his health would permit. He served as such President on these conditions until his death.

His last constructive work was in connection with the

¹ See diary for 1888.

Deaconess movement in Methodism. If not one of the prime movers in that development, he very early saw how much could be gained for the Church from the ministrations of women especially consecrated to religious work, and he threw the whole of his great influence in favor of the movement. He almost immediately became one of its leaders. As to this subject, Dr. North, who had been closely associated with my father for four years in the work of the New York City Church Extension and Missionary Society, said:

“The desire to fix in the Church’s economy the order and work of the deaconess . . . was one of the strongest motives of the last year of his (Dr. Crawford’s) life. In February, 1896, he made the long journey to Minneapolis to attend the Deaconess Conference, and in the deliberations of that body displayed a wisdom and vigor which will be long remembered by those who shared with him in the discussions. The chapter in the Discipline defining the status of the deaconess is largely . . . the work of his hand.”

Through all his later years, except when disabled by illness, he maintained his early habits of vigorous exercise, chiefly (when living on Manhattan Island) by walking.

Dr. North, in a final acute analysis of my father’s mentality, habits of work and progressive attitude, summed them up in part as follows:

“His long experience in New York, coupled with the habit of accurate observation and a most retentive memory, afforded to Dr. Crawford opportunities for analysis and generalization which few men have secured. His pictures of scenes of the past were never a blur of color; they were etchings, drawn true and cut clean. Never unready to re-enforce his memory by reference to authorities, he was himself an authority, and up to the last conversation with him just a week before his death—a conversation which took a wide range—I could detect no faltering in memory and not even a moment’s confusion in thought. . . . He remembered, not as an annalist, but as a philosopher. He gave you the information you required not as isolated facts, but in a coherent order which took account of causes and relations.

* * * * *

“His sagacity consisted in part in a definite purpose to be sure

of his convictions before he announced them. After hours of conference upon certain vexing questions of policy or of administration in the Society's work he would frequently say: 'Well, I must keep it over night'; and the next day opinions well defined and tenaciously held would tell * * * of a course of thought which had not been abandoned until it had reached the goal of conviction.

* * * * *

"He was hospitable to new truth, and the years which brought to him experience and calmness failed to sap the vitality of his youth. He dared to treat the convictions of those who were of a newer generation and who saw questions of import from a different angle, with the intellectual courtesy of one who does not hold with the opinion that the decisions of a half century ago have fixed the course either of the Church or of the world.

* * * *

"His unrelenting energy found new ways of expression through all these later years. Committed to work in the cities by official position during the past decade, he found himself at three score and ten in the very centre of the most perplexing problems of the modern church. Long after the majority of men are at their ease reflecting upon the past, he was among the pioneers with face toward the future. * * * One of his latest public utterances was a plea for that wider ministry of the Church to its community which is involved in what is known as the institutional church."

XII

THE END

FOR ten years before his death, he had suffered from chronic ailments which produced frequent attacks of illness. From these, however, he would rally and for a time show his customary vigor. In the last two or three years he went about much less, but many came to consult him at his house, among them a long procession of prominent Methodist leaders. As Bishop Anderson, in the letter already referred to, says:

"The last word on great affairs had not been spoken until he had been heard from."

During the whole of 1896, he was visibly failing and much of the

time confined to his bed, though his spirits were unflagging. During this period, Bishop Anderson, then a young man, called to see him, and of this visit speaks in the same letter:

“He spoke of God’s great goodness to him through all the years, emphasizing especially the fine opportunities which had been given him to serve the interests of God’s Kingdom. He spoke, too, of the number of good and great men whom he had been permitted to know and count as his intimate friends. . . . Then rising to impressive self-mastery, he said, with measured deliberation: ‘But in spite of its losses and its struggles, life has held for me more of sweetness than of bitterness, more of sunshine than of shadow . . . more of inspiration than of discouragement and defeat. In its totality, life has been good. I am grateful to have had a chance to live.’ ”

The end came on November 24, 1896. His funeral services were held at the Madison Avenue Methodist Episcopal Church, which was thronged with ministers, largely members of the New York and New York East’ Conferences. Bishop E. G. Andrews and Bishop Cyrus D. Foss made moving and impressive addresses. An extract from the words of Bishop Andrews may be permitted:

“When we speak of Dr. Crawford’s intellectual quality, that which comes to the front at once in the thought of us all is that of supreme wisdom and superior executive power. Dr. Crawford was not merely, however, a man of action. . . . He was an interesting man in conversation touching varied forms of Church life and Church Development. He was an impressive preacher . . . because of the profound common sense which characterized all his investigations of Christian truth, all his utterances of that truth, and all his efforts to guide the Church. I think we must speak of this . . . poise, this ability to study all the factors that enter into any problem, this deliberation over the matters of the Church under his advisement—we must think of these things as the superior qualities of Dr. Crawford’s mind. Few men, I take it, in the course of our Church life have had these qualities in greater perfection.”

His passing was further marked by an outburst of grateful eulogies from Church newspapers, numerous religious bodies and men of prominence in the Methodist Church. These eulogies show how, up to his latest breath, he retained his hold on the hearts and minds of men as a wise leader.

PART FOUR

INTERLUDE

EARLY HISTORY OF THE FAMILY
OF MORRIS D'CAMP CRAWFORD

I CONFINE myself, for this Interlude, to the period from 1860 to 1870, inclusive, because during those years the whole family, however differently occupied, lived under the same roof; and because even the younger members, during most of that period, were keenly alive to the gaiety, the music and the intellectual ambitions which dominated the household. After 1869, the flock began to scatter. The quotations from my brother Hanford are taken from a sketch of his early years written by himself in 1922.

Two facts must be borne in mind. The life of the family was curiously interwoven with that of the Eighteenth Street Methodist Episcopal Church, the church edifice of which still stands in that street just west of 8th Avenue in New York City, with the parsonage adjoining it on the east. As already stated, my father, who had been pastor of the church for two years, 1850-52, during the early childhood of his two oldest children, returned there for two years more, 1860-62, and again for three years 1870-73. In the meantime, and after a year at Newburgh in 1862-3, he was appointed Presiding Elder of the New York District of the New York Conference, to serve for four years. He thereupon bought the house, No. 339 West 19th Street, between 8th and 9th Avenues, New York City, where he lived from April, 1863 to April, 1867, inclusive, his wife and children meanwhile attending the Eighteenth Street Church unofficially, while he himself preached from Sunday to Sunday at one of the many other churches under his supervision. Thus the family was associated with the same church for nine years out of the period 1860-1873.



EIGHTEENTH STREET CHURCH
As it appeared during pastorates of M. D'C. Crawford

This long and intimate association with a single church brought about the formation of warm friendships with certain other families, some of which friendships endured throughout the lives of the older Crawford children, and two of them resulted in marriages. For, during my father's last pastorate there, my sister met and became engaged to her future husband, John Edgar Leaycraft, and Holmes first met young Sarah Merritt at a picnic of the Sunday School of the same church. The latter acquaintance thus begun led some years later to the engagement of Holmes and Sarah and to their marriage in 1879.

The other fact above referred to is that we children were never allowed to play in city streets, and, even when living out-of-town, were discouraged from playing elsewhere than in the yard attached to the house where we happened to reside. This resulted in our forming few close acquaintances of our own age outside of our kindred, and in becoming practically each other's sole companions.

Hanford writes of the years 1860-61:

"The parsonage at 305 West 18th Street was distinguished by its large back yard, which adjoined the old (and then unused) burial ground north of the church. The two made a famous playground for us boys. My father had had erected in the yard a swing hung from a cross beam, which was supported by uprights sunk in the ground. We spent many joyous hours trying to see who could pump up the swing nearest to a horizontal position. Later we had a horizontal bar supported on the uprights for gymnastic exercises, for which my father set the example by attempting feats in which he could easily outstrip us boys."

At Newburgh, Carrie and Holmes attended the so-called "Academy" there, Morris and Hanford a grammar school, and Will and I played at home,—I myself receiving my first instruction in reading from my mother. Trinity Church, to which my father was appointed, still stands on Liberty Street, Newburgh. The parsonage stood on Montgomery Street.

Hanford writes further:

"An added attraction to our life there was that north of Newburgh, in the village of Middlehope, was the birthplace and early

home of my mother. * * * * Back from Middlehope about a mile was the farm belonging to my mother's sister, a widow, Mrs. Mary Holmes Waring. To this farm, known to us as 'Aunt Mary's,' some of the children were sent in various summers for many years, to board during the school vacations.

"In this same neighborhood lived my mother's three uncles, Charles and Hiram Holmes and Daniel Merritt, with their families. All were staunch Methodists and were attached to the Methodist Church at Middlehope. Uncle Hiram led the choir there for years."¹

Aunt Mary's farm lay on the slope of a high hill. From the house there was a striking view of the Hudson River as far south as Storm King. At the highest point of the farm stood for many years a tall and graceful elm, which, because of its position and isolation, was visible for miles around, and especially so from the steamboats ascending the river. Hanford writes further:

"Nothing could spoil the view from the top of the hill where the old elm tree stood out like a sentinel against the sky day and night. (In later years) I always looked for it when riding on the railroad below Poughkeepsie and it never failed to draw me by its dignity and majesty."²

The house in West 19th Street was an old-fashioned brick, three story and basement, high stoop house. The back yard, surrounded by high fences and by the house itself, had been paved throughout with flagstones at my father's instance. We boys, therefore, had the whole yard for our games, and in winter, by flooding the pavement, made a tiny skating pond. We also, however, frequently went to the Central Park Lake when there was skating there.

Across the back of the house, level with the parlor floor, was a covered piazza, with a railing on the side towards the yard, on which our father had had erected a swing and an adjustable horizontal bar on a framework similar to that already described as in use at the 18th Street house. With these facilities, in spite of their narrow dimensions, we boys managed to get a fair amount of healthful exercise.

¹ Charles and Hiram Holmes were brothers of Gilbert Holmes.

² On a visit (1937) to the farm, the old elm, sad to relate, was found to be dead and shattered. F.L.C.

We were at this time a very harmonious group. I can remember very little serious discord in the family. An outstanding feature of our family life through all the years at 19th Street and afterwards at Yonkers, was the almost uncanny skill of Morris with his jack-knife and the more common tools. Manual training for children had not then been heard of, but he, self-taught and with scant encouragement, had perfected what seemed to the rest of us a wizardry of handicraft. He made wooden chains, doll's furniture and jackstraws, as well as all manner of larger constructions. We children were allowed absolutely no pocket-money, unless we earned it. Indeed, there was none which could be allowed out of our father's scanty income. So Morris became the family carpenter, making all manner of playthings, and even sleds when we moved to Yonkers.

One of the amusing occupations to which we boys were spurred on by our desire for pocket-money was the catching of rats and mice, which were especially numerous in the 19th Street house. My older brothers had somehow wangled our mother into a contract by which she agreed to pay us three cents for every mouse and twelve cents for every rat caught. Forthwith we entered on a land-office business. With Morris to make the traps and the combined ingenuity of all of us directed to placing them where mice and rats most did congregate, we were soon rolling in wealth. But not for long did our monopoly continue. Our astute mother, probably fearing bankruptcy, procured a cat, whose competition soon cut our profits to a minimum.

Certain events stand out in the story of the 19th Street period. On Monday, July 13, 1863, the Draft Riots broke out in New York City. The invasion of Pennsylvania by the Confederate Army under General Lee had drawn away almost all the Federal and State troops normally in New York City and State; and none of these had yet returned. Only the police force remained as an organized defense for the City; and as this force was largely out-matched by the vast numbers of the mob, and of the criminal classes which later joined the rioters, the City authorities were almost powerless. Through the whole of the first day

of the riots, the City from 14th Street north to Central Park was largely at the mercy of the mob. Many buildings were burned, many negroes were killed, and there was much looting. On the second day, small numbers of troops from the harbor forts and from West Point, with the police, began to get the upper hand of the mob. On the third and fourth days, a large military force from the front arrived, and by Thursday night the riots had been sternly repressed³ with great loss of life to the rioters.

The citizens were quickly organized into volunteer police squads and armed for emergency night duty in their own neighborhoods. Hanford says:

“Some days my father did not go out at all; and my mother explained to me about his being known as a strong Union man, a Republican, and a firm supporter of President Lincoln. * * * * I remember seeing Mr. Phillips, our next door neighbor, patrolling the sidewalk just at dusk, a long club hanging from his belt.

“I also remember that our father brought us word that a poor negro had been hung from the lamp post in front of my Uncle Edward Gilbert’s house in West 32nd Street.”

Some days later, and probably before order had been fully restored, it was decided that the three older boys should, for greater safety, be taken out of the City to a farm near Ossining owned by a Mr. Hagaman, an old friend of our father. The rioters had torn up the rails of the Hudson River (now New York Central) railroad, the only rail route by which exit from the City to the towns along the River was possible, and it was necessary to drive.

Hanford’s narrative goes on:

“My father took us (Holmes, Morris and Hanford) in a roomy phaeton, with an old brown horse he owned, and started for the farm. * * * * We took a course up Fifth Avenue as the best way to reach the McComb’s Dam bridge on the Harlem River. * * * * Somewhere about 40th Street, we found the street thronged with a great crowd watching a fire. We could distinctly see the blaze some distance ahead. * * * * A policeman in uniform told us we would better turn aside to another street. This we did, going over to Third

³ Rhodes—*Hist. of U. S.*, IV, p. 322.

Avenue and continuing into Westchester County and to the (Hagaman) farm, where we were left for the balance of the summer."

Another public event of great moment during this period was the assassination of President Lincoln on Friday evening, April 14, 1865. Hanford writes as to this:

"I remember rising in the morning and before I had finished dressing heard my father come in the front door and call out 'Charlotte, Mr. Lincoln was assassinated last night and died this morning.' * * * * I recall that this caused a sudden change of atmosphere in the house and that to my parents it (the event) was of overwhelming significance. There followed a Saturday of rare quiet and solemnity in the house."

I also recall that, on this Saturday, our mother, in common with other residents on our block, festooned the front of the house with black. The entire City, as we were told, was soon draped in mourning. Hanford proceeds:

"On Sunday morning, we went to church as usual. * * * * Even now I feel over again the hush and quiet that moved over the congregation as my father (who, though not the pastor, was taking part in the service) prayed for the nation and the government and referred to the awful calamity that had befallen the Country. All over the Church, men and women were weeping and sobbing out aloud."

The funeral procession and catafalque of the late President passed through New York. I remember seeing them go by as I stood on a curbstone with Morris and Hanford; but what most impressed my childish mind was the fact that I saw "my big brother" Holmes marching in the procession with the other students from the Free Academy, the name of which was changed in 1866 to College of the City of New York.

From this time on, the paths of the older boys diverged in summers. For a number of years, Hanford went alone to Aunt Mary's farm, while Holmes and Morris visited the Hagamans. My own case was peculiar. While living in 18th Street in 1860-62, I had become a protégé of two rather eccentric but most lovable families, named respectively Van Houten and Van Voorhis, who attended the Eighteenth Street Church. In the

spring of 1865, these families both removed to a small hamlet, some nine miles northeast of Peekskill, known as Hallock's Mills, where the Van Houtens had purchased a farm, with a sawmill, gristmill and mill-pond appurtenant to it. Here, by invitation, I spent the summers of 1865 and 1866.

In recalling the period thus far touched on from 1860 to 1867, I think of my sister Carrie as a second mother to us boys. She had much of my mother's disposition. She was grave, very conscientious and devoted to duty as she saw it—duty which, in her case, I fear, took on too much of the form of self-sacrifice for the benefit of her numerous brothers. She worked industriously at her music, practicing hours daily, meanwhile teaching school so as to be able herself to pay for music lessons, which were becoming more and more expensive as her increased skill demanded better teachers.

In April of 1867 we moved to Yonkers, my father having been appointed pastor of the Methodist Church in that (then) small City, and there we lived for the next three years. Holmes went through the senior year of the College of the City of New York in 1867–8, and through the Columbia Law School in the two following years, living at home but commuting on the Hudson River (now New York Central) Railroad.

Our father held the rather unusual view that a boy, before going to college, should acquire some business training. In accordance with this theory, Morris spent about a year (1866–67) as a clerk and errand boy in the office of Mr. Frank Jayne, then in Maiden Lane, New York. Morris has recently told me that he regards that year as one of the most useful he ever spent. He gave up the place in the summer of 1867, and in the fall of that year entered the Introductory Class of the College of the City of New York, continuing at that institution for two years. Then, desiring a broader course, especially in the classics, he withdrew from that College, and in the fall of 1870 entered Wesleyan University.

Hanford, after passing one year (1867–8) and graduating, at the public grammar school in Yonkers known as Number 6, entered business, and so continued for two years, or until about

July 1, 1870, meanwhile boarding in New York during the week with our Aunt Sarah Sanford in Attorney Street and spending his week-ends with the family at Yonkers. Will and I lived at home and attended No. 6 School throughout the three Yonkers years.

The Church edifice at Yonkers was situated at the southeast corner of North Broadway and Ashburton Avenue. It was an old, rather small, wooden building, with a basement in which Sunday School and minor religious meetings were held. It only covered a part of the lot on which it stood, and in its rear was a large yard and a horse shed, where horses and vehicles stood during the Sunday services. The parsonage stood at the rear of a large lot adjoining the Church lot on the south.

The house was small, poorly equipped and uncomfortable, with no plumbing except a kitchen tap. The five brothers slept in three beds in one bedroom of quite moderate size on the second story, heated only by a stovepipe which came up through the floor from a "base burning" stove in the sitting room. They had to take their baths at night in washtubs before the kitchen fire. Some years after we left the place, a large new church edifice and a new parsonage, both of brick, were erected on the same sites, the old church being torn down.

One incident of this period, which my father used often to narrate with a chuckle, has floated down through the years. With five boys dressing in one not very large room, it would have required angelic patience to avoid all wrangling. When the altercations became too noisy, our father, whose bedroom adjoined the sitting room below us, would rap for quiet on the stove pipe which ran up through the floor of our room. One morning, when for some reason the storm raged most fiercely and the warning raps had been disregarded, we heard the door of the sitting room close and knew that the avenger was on our trail. I tell the rest of the story as our father used to tell it. When he opened the door of our room, four of the boys were on their knees, piously saying their prayers, and Holmes, who was still in bed, had turned over and was snoring. Our father, who was not without a sense of humor, saw that the joke was on him, shut the door and retired. The incident was closed.

Our mother's labors were doubled by the lack of modern comforts in the Yonkers parsonage. She could afford to keep only one ill-trained maidservant, and had to do much of the cooking herself. We boys had to do many of the chores; but this was not a bad thing for us.⁴

As I look back, it seems to me also that our family almost ran the Yonkers Church. My father, of course, was pastor; my mother led all sorts of women's organizations; Carrie played the Church organ, a small old-fashioned instrument, and I pumped it; Holmes taught a Bible class; Morris and Hanford were Sunday School librarians. At church sociables and all general gatherings, the older children were conspicuously useful. This versatility was not a sign of excessive piety. On the contrary, I think there was a general tendency on our part to resent the limitations which the Methodist Church and our father's position in it imposed on us. We did what we did because we all possessed an inherited efficiency, which enabled even the younger ones of us to turn our hands to anything.

The pastor's salary was small. It was a case of plain living and high thinking. From the conversations at the table between my father and his frequent clerical visitors I learned much. Our day school was exceptionally good. True, I think that we boys were usually better informed than any Sunday School teachers whom we had, but the general influence of the Sunday services was salutary, if not inspiring.

At home we children all united in devotion to our mother. The silver wedding anniversary fell in the autumn of 1869, while we were still living in Yonkers. There was no money to spend for silver, which, moreover, was then very dear. However, we children, under Carrie's leadership, set to work to earn money with which to buy a suitable gift. I remember that Morris and I carried in the winter coal from the adjoining church lot in a wheelbarrow, being paid by my father what he would have otherwise paid to a laborer. All the proceeds of our joint in-

⁴ During part of our stay in Yonkers, our cousin Edward H. Gilbert, son of Martha Holmes Gilbert, lived with us after his own mother's death. This fact led to a very close intimacy between him and my father's children.

dustry were poured into the silver fund, and on the wedding anniversary, we children were able to give our mother a dozen sterling silver teaspoons, which long continued in family use and still survive as treasured relics in the possession of various members of the second and third generations.

In spite of the privations and inconveniences of our lives, I look back upon the three years spent in Yonkers as the happiest of my boyhood. The life was essentially rural, and the brothers, when at home, enjoyed a freedom which the younger ones at least had never known. Our large front yard and the adjoining open space at the back of the church afforded ample room for all kinds of games. We had the country to roam through, the best of coasting in winter, and ample facilities for swimming in the Hudson in summer vacations, which were spent at home. Also we had a little dog. He was not much of a dog—just a common or garden variety of mongrel. But he was a perpetual joy to Will and to me.

The three years passed in Yonkers were also for me a period of rapid mental development. I became an omnivorous reader. No doubt my devotion to books was primarily due to a natural bent and also to the stories my mother used to tell me; but my choice of good literature and my opportunities for absorbing it, at least until I left home in 1873, were greatly advanced by my sister, herself a woman of fine mind and a constant reader, who encouraged me from a very early age to read many of the books which she brought home for her own perusal.

Her constant practicing and playing on the piano also brought music permanently into the house, and naturally to some extent inspired the other children. Hanford and Will learned to play the piano moderately well, and Will with exquisite feeling. All the children learned something about singing. It became a rather musical household. This was especially true in the Yonkers period and subsequently, when, through the influence of Theodore Thomas, American audiences were first being introduced to classical music. Thus Carrie played, and we boys all became more or less familiar with, many of the works of the older masters, including Beethoven, Mozart, Mendelssohn

and Schubert. For all of the brothers, this knowledge became the foundation of a future cultural education in music.

Throughout the years up to 1873, when I left home, Sundays were given up largely to church attendance. The scanty intervals of time spent at home during the day were chiefly devoted to reading. My brother Morris says concerning the strictness of Sunday regulations during our boyhood:

“We had to black our shoes Saturday night;—that must not be put off till Sunday morning. Our mother never would take milk on Sunday; extra milk must be bought on Saturday and scalded to insure keeping over Sunday. We youngsters must not play outdoors on Sunday afternoons; to relieve any lack of amusement on these afternoons, our mother, in the winter, used to set us to cracking walnuts and occupying ourselves with the slow process of picking them.”

In addition to Sunday services, two evenings in the week were, for adults, usually occupied with class and prayer meetings all the year round; and during “revivals” or “protracted meetings,” as they were called, held usually during the winter, there were prayer meetings on five evenings in the week, all of which faithful members of mature age (but not children) were expected to attend.

These weekly meetings were, to a great extent, carried on by lay members, though under the general direction of the pastor. The singing was always started spontaneously and led by the voices of individual singers, without any instrument. Hanford, after naming several outstanding leaders in this Eighteenth Street Church, says in the sketch already referred to:

“This group of men gave the strongest, warmest, most religious backing to the preacher I have ever found in any church. To them religion was truly a spiritual matter and a part of their very personal lives. In those days, the prayer meetings on Wednesday evening justified attendance, perhaps because of the unusual musical ability of certain leaders. Mr. Rinehart had a voice of most unusual sweetness and scope, which made him a power in a social religious gathering. * * * * He could stand in the open air at

Sing Sing camp ground and lead the singing, not by violent gestures or any instrumental help but (because) his own voice would always sound above the crowd. Associated with him was Mr. Atwood, the choir master, with a deep bass voice. * * * * When these two men stood side by side before a prayer meeting audience, there was no difficulty in getting the people to join heartily in the singing.”

PART FIVE

THE CHILDREN OF
MORRIS D'CAMP CRAWFORD

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CAROLINE CRAWFORD LEAYCRAFT

An Appreciation by

AGNES C. L. DONOHUGH

THE DETAILS of my mother's early life are set forth in the biography of my grandfather in this volume, and in the "Interlude." On November 25th, 1874, she married my father, John Edgar Leaycraft, of New York. The ceremony took place at Ossining in the District parsonage, my grandfather being then Presiding Elder of the Poughkeepsie District of the New York Conference.

My father, John Edgar Leaycraft, was a lineal descendant of Christopher Leaycraft, who, some time prior to 1624, emigrated from England to Bermuda, where he is known to have been living at that date. One of his descendants, who was also one of my father's ancestors, was Captain Viner Leaycraft, who, in the Colonial Wars, commanded, in the service of the Crown, the privateers the "Pollux" (1743-48), the "King George" (1758) and the "Elizabeth and Mary" (1759). Another ancestor and son of Cap-

tain Viner was Lieutenant John Leaycraft, who served during the Revolution on the American sloop of war "Montgomery."

My father was born March 15th, 1849, in New York City, and died there July 3rd, 1916. In 1872 he established in that City the real estate business of J. Edgar Leaycraft, afterwards incorporated as J. Edgar Leaycraft & Co., under which name the business has ever since been continued.

He was, by Gubernatorial appointment, a Tax Commissioner of N. Y. State and Special Examiner and Appraiser of the N. Y. State Barge Canal, from 1899 to 1908; member Chamber of Commerce, State of N. Y., from 1891; Trustee Franklin Savings Bank (N. Y.); and Vice President Hahneman Hospital (N. Y.)

He was President Board of Trustees of Madison Avenue (now Christ) Meth. Epis. Ch.; Treasurer Board of Education, member Board of Foreign Missions, and President and Treasurer N. Y. City Society, all of the same denomination; lay delegate from the N. Y. Conference to the General Conference of the Meth. Epis. Ch. in 1904, 1908 (reserve), 1912 and 1916; Trustee of Wesleyan Univ. and of Drew Theolog. Sem.; and Vice President of the Am. Bible Society.

Perhaps the old saying, "Hard things are good for folks," had been repeated often enough in the Crawford family to become the core of the philosophy of the daughter of the household, the eldest of the children, Carrie, my mother.

Never morbid, though always sensitive and alert to the needs of others, she did not complain in the years given to the direction of her own home about any privations during her childhood. The world of the mind, of the imagination was so wide that material possessions never seemed so important. A buoyant spirit, a sense of humor, unfailing optimism, made anything endurable.

Whether the austerities of the earlier life in the parsonage were a hardship, and she wished for more material comforts than could ever be provided, we never knew. There had survived into her day the old tradition of intellectual and cultural advantage, carrying with it a measure of social prestige accorded to the clergy, doubtless a point of view inherited from the British. She had been trained to exercise that right and to grace her position.

Restraint, self-control, reserve, an astonishing degree of re-

pression had been taught her. She shared her own mother's knowledge and ideals and reflected an even earlier tradition of dignity and patience, so that the poise we all viewed with a measure of awe must have been developed quite early. For although responsive and quick to appreciate, she never gave way to anger, though often indignant upon quite justified occasion.

My mother must have been quite close to my grandmother, Charlotte Holmes Crawford, and have enjoyed an intimate companionship, for although I remember my grandmother only in the later invalid years, there was an understanding between them which even a child could see was very rich. And that tradition was maintained in my mother's relations with her children, and her grandchildren.

My memory of my mother does not go back to the first modest home after I was born—an apartment on 8th Avenue between 57th and 58th Street, "The Orleans," but does begin to register events in the house my father and mother rented in 51st Street, between 8th and 9th Avenues, north side, where my brother, Edgar, was born.

Only when I was quite grown up did I learn that there had been another child, a son, named Morris Barker, born in 1878, half-way between Edgar and myself, who had lived but a few weeks. Much later, when my daughter, Carol, was born, my mother would always soothe the baby's crying with quick response, and only then did I realize the tragedy to her of her second child's short life. Such was the extreme to which reserve, reticence, self-control were practiced in her tradition.

It must have been about 1880 or 1881 that my conscious memory of my mother begins. She was a gay, cheerful, happy creature, always doing something interesting or exciting, with a constant sense of humor.

The parsonage code of friendliness with all and intimacy with few,¹ which had been observed very strictly by her own mother and father in all their pastorates, had developed in my mother an ease in getting acquainted which stood her in good stead in all her church and community activities later, as her horizon widened.

¹ Compare pp. 97, 101-2.

For this reason there stands out only one close friend, from an early period, Belle Hirshberg, a school friend in Newburgh Academy, who continued to be a frequent guest. Perhaps because she was a Jewess, and therefore in no possible way connected with church opinions, this intimate friendship could survive. At any rate there was a congeniality of tastes in music and literature and art which proved thoroughly satisfying to both women, and the sprightliness of "Aunty Belle's" repartee and her inexhaustible fun were a constant delight.

In 1882 a house was purchased at Sea Cliff, Long Island, so that we might have long summers in the country, and each Spring, with the beginning of June, we trekked, driving out with the cat and the canary, or going by boat on Long Island Sound. The "Seawanaka" and "Idlewild" came to have as warm a place in our affections as the "Mary Powell" had had in Grandpa Crawford's.

There were several friends who had places near us at Sea Cliff and life was very pleasant. Church associations were cordial and we entered into the life of the community each season. We always kept a horse, and my mother drove my father to the train every morning and met him at the train on his return each night.

My mother was essentially a home-maker, and wherever we lived she quickly evolved a restful environment. As I recall the various houses, there was an "atmosphere" in each one. House-keeping may have been irksome, but we never felt any such drawback. While in the country we spent mornings with her on the beach, and afternoons driving about the picturesque regions from Roslyn to Oyster Bay and inland to Hempstead, all so unspoiled at that period and real country.

There were guests and visitors coming and going, for, when the spare room was inadequate, one of the children was ousted.

Another evidence of good housekeeping was the fact that maids were so loyal and stayed so long. In my childhood "Louisa" was a mainstay, and later "Sophie" was the devoted household manager and friend for nearly forty years.

The family attended St. Luke's Church in 41st Street until

we moved to an apartment at 58th Street and 7th Avenue in 1882. On November 1, 1881, the Madison Avenue Church was organized, and the new building at 60th Street and Madison Avenue was built. My mother and father were charter members.

From that time until her death, the church life claimed much of her time and thought. She was a participating member of the various women's organizations, and was a prime mover in the "Literary Society," presenting interesting programs and stimulating study. As a young woman she was made a Manager of the Five Points Mission, and a little later she became a Manager of the Old People's Home, and served as corresponding secretary for years.

There was always music in the home, and the square piano, bought long before her marriage, was kept in active service until a Steinway grand took its place about 1900. Somehow she managed to keep up her practicing, and in the eighteen eighties took piano lessons once more. It was quite the custom for us to have an hour or more of music each evening, no matter how busy the day had been. The music was largely classical, and we became so at home with the old masters that they seemed a part of our being. Every season the Symphony concerts and all the other important concerts and recitals were attended. My mother was a subscriber to the opera when that was still a new musical expression in this country. She took us to Thomas's concerts for children and to such important recitals as Josef Hofmann's début.

It was something of a marvel, the way she kept abreast of the new books. Her very wide reading in her girlhood had covered the standard literature, and she was well versed in the English and American classics. During the years that I remember, all the books of consequence were familiar to her. At one time she followed the Chautauqua Reading Course in order to test her taste in books. Later we attended a most interesting series of literary evenings called "Uncut Leaves," at which many distinguished authors read unpublished works. Later still, from about 1910 to 1920, the Institute of Arts and Sciences, at Columbia, provided the stimulus.

A wise saying of my mother was that, if one were too busy

to do much reading, it was often a comfort to look at the backs of the volumes in the book-cases and to recall what was inside them.

The interest in museums was never exhausted and her visits were frequent, especially to the Museum of Natural History and the Metropolitan Art Museum. Special exhibitions never escaped her, and a favorite haunt was the American Art Gallery whenever there were interesting collections to be sold. And she always knew something about the things she went to see. Colonial furniture, old china, rugs, old silver, laces, all interested her. She was well read in Colonial history as well as in Archaeology.

Good taste in colors and in fabrics made her insist upon the use of good material in whatever she bought. Only genuine things pleased her—the best satin or silk, the best linen, well made furniture. Imitation, machine made lace was abhorred. She would always rather have few things and know that they were good.

There were frequent illnesses in the family and my mother was called upon to do a good deal of nursing. Her mother was often quite ill in her later years, and a bag (or satchel, as they were known in those days) was kept packed, to be picked up at a moment's notice on the call of a telegram and a dash to the next train.

Nephews and nieces were frequently left in her care, because her judgment was so sound.

After Grandma Crawford's death, Grandpa Crawford came to live with us, and that involved larger quarters. The house in West 71st Street provided a "study" for him, as did the houses we lived in, in West 82nd and 83rd Streets.

A gift for teaching made it possible for my mother to give us the "lessons" necessary to prepare us for school, with the result that my own school-life covered but seven years before entering Barnard. My mother was insistent that I go to college, since she had not had that opportunity.

In 1899 we moved to 311 West End Avenue, where a larger, handsomer house made entertaining very pleasant. The silver

wedding anniversary was celebrated there as a house warming and also as my "coming-out" party.

After my father's death in 1916, my mother lived in the house at 31 West 76th Street until her death in 1921.

An extended trip abroad in 1873, the year before my mother was married, opened long vistas of interest. During the early years of her marriage, it was the custom to take some sort of a trip each season, even if not to a distance. Lake George, the Adirondacks, Washington, Norfolk and Richmond were visited early. A trip to Omaha in 1882 seemed quite an expedition. The World's Fairs at Chicago in 1893, and in St. Louis in 1904, were of interest. It was not possible to repeat the European trip until 1901 and 1905, when we all went abroad together. For zest and tireless eagerness in travel, I have never seen her equal. She could discover all the points of interest in any place where we stopped in an incredibly short time, and her endurance exceeded that of any of us. In 1909 and 1910 a visit to India, in which she traveled with Carol and with me, and returned by China and Japan, fulfilled a long cherished desire. Again, the eagerness for knowledge led to her travelling from Ceylon to Darjeeling, to Rangoon, Singapore, Hongkong and Shanghai, Tokio and Yokohama.

After my return from India in 1911 with the two children, Carol and Crawford, my mother devoted herself to them, still keeping up the home at 311 West End Avenue, where she lived from 1900 to 1916.

Church activities, social obligations, entertaining, committees, were somehow carried on without any diminution of attention to home responsibilities.

Summers in Waterville gave her great delight, for she loved the mountains and the forest walks.

Probably no one ever knew that her eyesight was impaired when she was a child by the unskillful treatment of an oculist in Newburgh, who in his tests of her vision gave her words to read which she could not pronounce. He used so strong a medication that the sight of one eye was injured. She always enjoyed whatever she could see, and quickly grasped from comments of others

the sights beyond her range. It was found impossible to give corrective glasses; so she said nothing about it and continued to do amazing things with what sight she had. Crocheting and fine sewing never dismayed her. Letter-writing seemed never to be a task, and her penmanship remained clear always. Her entertaining letters full of bits of news, penetrating comment, and amusing allusions were awaited eagerly, and there seemed to be plenty of time and opportunity for the short note of greeting. She kept a list of letters and even postcards, with dates, as she sent them. Her journals of travel indicate her careful observation and reflect the pleasure she found in going places.

Although brought up according to the strict Puritan code, my mother never demanded nor forbade any form of behaviour. She would explain what she believed to be the outcome of any proceeding, and would counsel or make an opening for what she believed to be the wiser way.

Although a deeply spiritual woman, and punctilious in her religious duties, clear in her faith, and unfaltering in what she felt to be her duty, she never overwhelmed us with pious talk or with reproaches, even when I, at least, must have tried her sorely.

Whether it was her early training, or the ten years of companionship with her father while he lived in our home, or whether it was a natural gift, my mother's calm judgment and insight led many to seek her counsel;—whenever she had anything to say, people listened.

The orderliness of her mind and of her life was evidenced to the very last, for after her short illness and death, just before Christmas in 1921, we found that most of her Christmas gifts were ready, and even the greeting cards she had intended to send to friends. All her accounts were up to date, the minutes ready for the meeting at the Old People's Home set for the day after she became ill, and as far as we could determine, there was no "unfinished business"—the record was complete.

GILBERT HOLMES CRAWFORD

An appreciation by

MARY M. CRAWFORD SCHUSTER

A SENSE OF RESPONSIBILITY rests on me as I attempt even this brief account of the life of Gilbert Holmes Crawford. To all his children Father stood as the perfection of all things—parent, scholar, citizen, friend and teacher. His calmness and wisdom, his quiet humor and enjoyment of his more boisterous and rollicking wife and children, and his outstanding ability to impart to young people an appreciation of the finer things of life, left an indelible stamp on his family and indeed on all who came in contact with him. And today, twenty-two years since his death, Father's influence still guides his children, his example still urges them on to higher levels of life and conduct.

Gilbert Holmes Crawford was the eldest son and second child who survived infancy of Charlotte Holmes and Morris D'Camp Crawford. He was born in Attorney Street, New York City, October 4, 1849, and received much of his early schooling in the public schools of the City. Old Public School 45 gave him the finishing touches before he entered the Free Academy (later to be known as the College of the City of New York), a boy not yet 14 years of age. In fact he was not old enough to enter according to the rules, but his entrance examinations in the summer of 1863 showed such superiority and his record in school was so outstanding that the authorities overlooked his youth and allowed him to enter. They were justified in their decision as his record shows. Mr. R. R. Bowker, a classmate and lifelong friend, wrote of Father's college days as follows: "Of all the students on the Alumni roll of the College of the City of New York, no one is more deserving of respect and honor than Gilbert Holmes Crawford, of the Class of 1868, a perfect student in his college days and a loyal and helpful son and servant of the College, his City and his Country throughout the after years."

His record as a student stands today unsurpassed in the history of the institution as an example to the undergraduates.

In young Crawford's time at the Free Academy, daily class ratings were recorded for recitations, laboratory work and examinations. In the five-year college curriculum the total of points was 58,250 and of this possible total Father attained 57,692—an average of more than 99%. This record is the more impressive, as it was made before the day of electives, and the student could not choose his courses. His prescribed schedule included Latin, Greek, a modern language, English and Anglo-Saxon, literature, history, chemistry, physics, biology and higher mathematics (which then followed the course prescribed at West Point), and in each subject he achieved distinction.

With such a record, high scholastic honors came to him with a frequency which might have been harmful if he had not had a character of sturdy common-sense, innate modesty and an intellect which could rightly appraise the importance of such things. He told us once that in the beginning of his student life he studied for marks, but as soon as he came under the influence of the great scholars who then taught at the College of the City of New York he learned the futility of his early standards and thereafter studied to *know* his subject thoroughly and to enlarge his outlook on life both past and present.

Medals and prizes were awarded him, year after year, and his undergraduate career culminated in his selection as Valedictorian of his class and in membership in the Honor Society, Phi Beta Kappa. He had joined Delta Kappa Epsilon, the national fraternity, in his freshman year.

Holmes Crawford, as he was always called, continued his brilliant college career in Columbia Law School, from which he graduated in 1870 with the blue ribbon of the \$250. prize in municipal law, and the highest honors in scholarship. In that same year he was admitted to the Bar of New York State and began his professional life in the office of Judge Enoch L. Fancher, at 229 Broadway, New York City. For three years he worked with Judge Fancher, laying the foundations for his own honorable career as a "lawyer of the old school," as I heard him called many years later when his children were grown up and his life was drawing to its close. It was said by a younger

lawyer whom he had helped and trained and it was said in a tone of reverence and love.

In 1873 the firm of Hayward and Crawford was formed with offices in the same building. This partnership did not continue for long and then Father practiced alone until 1883, when he took into partnership his younger brother Frank, a graduate of Harvard College and one year out of Law School.

In these early years of work young Holmes Crawford married (October 2, 1873) a delicate, gifted girl, Marion Curtis Fuller. She was already marked for death and within a month had passed away. With increased concentration he threw himself into his work, and we who later knew his warm and genial nature and his love of friends and family, can realize the dark loneliness of these succeeding years.

Suddenly his life emerged into the light again. That light shone on him from our Mother's beautiful and loving face. They were married on December 30, 1879, in Nyack, New York, at the home of her parents, Mary Eliza and Stephen Merritt.

Sarah Eliza Merritt, (Mother's maiden name) Father had known since she was a rollicking, friendly little girl of eleven and he a serious youth of sixteen. All through their 36 years of married life, their differences of temperament bound them together in loving admiration, while it endlessly entertained and moved their children, who shared varyingly their contrasting gifts of character.

Mother came of a diverse stock. On her father's side the record runs back only to her grandfather, the first Stephen Merritt. He and his sister Cassie were orphans, and all trace of their origin is lost.

On her mother's side there is a known line of descent in which are mingled Dutch and German and French blood. The earliest record is of Aart Pierterson Tak, married to Annetze Adamson, whose son Cornelis was baptized August 14, 1661.

A granddaughter of Cornelis, Lena (Magdalena) Tak, married Andres Shurragar on June 10, 1764. This Andres came from Hoog-Deutschland (Germany). On September 4, 1778, Andres was attacked by Brandt's invading Indians and Tories near Pine

Bush in the town of Rochester, Ulster County. His house and farm buildings were burned and he was scalped and killed. His wife, Lena, and their 8-year-old son, Simeon, escaped on horseback while the father fought his hopeless fight.

Simeon, son of Andres, born May 21, 1770, married Annie Ekert on May 31, 1792, at Kingston in the Old Reformed Church, which still stands and from whose records many of these facts came.¹

By this marriage there were eleven children, eight of whom were boys. The oldest, Conradt, was a veteran of the War of 1812. Mother's grandfather was Abram de Bois Shurragar, the fourth child of Simeon. He married Ann Rose, of French extraction, and their daughter, Mary Eliza Shurragar (born August 3, 1832; died June 25, 1924), married the second Stephen Merritt. Their oldest child was Mother.

Grandpa Merritt, as we called him, was a man of tremendous physical energy and great emotional force. The family business was undertaking, but no single occupation could satisfy "Old Steve," as his irreverent but loving grandsons came to call him. He was an ardent Methodist of the "shouting" camp-meeting type and became a local preacher early in life, acquiring, by custom, the title "Reverend." He was likewise a passionate prohibitionist, and was wont to lecture on the subject in his early years.

Holmes and Sarah began housekeeping in an apartment on West 23rd Street and continued to live at various places on the West Side, from Chelsea Village to Harlem, until after their third child was born. During these years Father pursued his profession but, in addition, he interested himself in the work of education in the City of New York. The sound teaching given him by the truly distinguished faculty of the College of the City of New York had developed in him a reverence for learning, and his democratic sense of civic responsibility demanded of him that he serve his city in an effort to secure for all coming generations improved educational advantages.

¹ Complete record in Old Dutch Bible begun by Andres and Lena, continued by Simeon, then by Jane, his daughter and by Jeremiah Lockwood, son of Jane. Given by the latter to the Westchester County Historical Society, White Plains, New York, where it now is.

In 1880 Father was appointed by Mayor Edward Cooper a member of the Board of Education, and he continued to serve in that capacity under Mayor Grace and Mayor Edson, and again in Mayor Grace's second term. Stephen A. Walker was President of the Board of Education in those days and he found in young Holmes Crawford a strong and vigorous supporter of his policies. This support was recognized as valuable and Father was appointed on the committees on Teachers, on Studies, on By-laws and Legislation. In the last committee his legal knowledge and his stalwart common-sense helped greatly in solving knotty problems and in clarifying procedure. Superintendent of Schools John Jasper, an early graduate of the Free Academy, used him largely as an adviser, and many teachers in the New York City Public School system learned to know that they could depend upon Commissioner Crawford to listen to their troubles and to understand their problems. As children we heard many stories of evening visits to Father on the part of delegations of teachers seeking redress of grievances or improvement of teaching conditions. He gave gladly and freely of his time and sympathy and used his finely trained mind and superior natural endowments to serve the cause of education. In his last few years as Commissioner he became Chairman of the Executive Committee for the government of his College. This was a labor of love and it was a great satisfaction to the young lawyer to be able, largely through his own efforts, to secure improved building conditions and enlarged space for the College, which resulted eventually in its present magnificent buildings on the upper part of Manhattan Island.

Before the birth of their fourth child, Charlotte Holmes, 3d, Mother and Father had begun to feel the demands of their vigorous brood for space and freedom of action. We were a healthy, robust lot of children, and Father decided that the city was no place in which to bring us up. In the spring of 1885 we all moved to Nyack, to the "Old House" on the hill, which he had bought and in which we lived until after the birth of the eighth and last child, Conrad. In making this decision, Father sacrificed the greatest opportunities of his life for advancement

in his profession. His friends told him, then and later, that he had made a mistake, that he was cutting himself off from the main stream of legal work and social contacts which advance a man's career. It is probably true, and we have sometimes speculated upon what our life would have been if we had all grown up in the greater restrictions of New York City; but Father at no time in his life put his personal advantage ahead of what he considered right and just, and as a father he always felt that he had made the correct decision in giving us healthy, unrestricted country life, which made our bodies so strong and vigorous and which kept our tastes simple and unspoiled for so long. This country life did other things to the family group also. The spot that he chose was beyond the village limits and relatively isolated in those days of no automobiles or buses or trolley cars, and it resulted in a family solidarity of activities and interests which still holds us firmly together after all these years.

Characteristically, Father continued to serve education in his new environment and was soon elected a member of the local school board. He supervised our education, sending us as little children to a private school near at hand, but his interest did not stop with our schooling. Every day of our lives Father educated us. His passion for books was insatiable and through his lifetime he never ceased acquiring books, both old and new, of value and significance. We had many of the classics in our home and Father read them to us until they became a part of our very being. We can never forget the long evenings of Dickens or Thackeray or Shakespeare or Scott with which he shaped our taste and familiarized us with the great masters of the past. He was essentially conservative in his literary taste, but he always investigated new writers and attempted to judge them fairly, and thus he found the virtues of Robert Louis Stevenson, perhaps later than others but still in time to read "Treasure Island" to his breathless children. And I shall never forget his bringing home "Plain Tales from the Hills," when Kipling first broke upon a startled world.

Trained in a tradition of sound scholarship, and thoroughly understanding the values of original sources of information,

Father collected books with a definite purpose. He had as complete a group of historical records concerning the Revolutionary War and the Civil War as could be found in any private library. The books on Napoleon and his times covered many shelves and were largely original sources—memoirs of the men and women of that age—although the best histories were also included in the number. He had so thoroughly mastered Carlyle's History of the French Revolution that he could cite quotations accurately from all parts of it, and he acquired copies of all the original sources from which Carlyle secured the information for his history.

All through his life Father was a scholar and student. His beautiful orderly mind retained and tabulated information on the history of the past, and he roved conversationally, at will, up and down the ages, in Europe or America. One could rely implicitly on what he said, for his accuracy rarely failed him. He told us once, modestly as usual, that he had the reputation of being very learned, and he explained it away by saying that from his youth onward he had formed the habit, whenever he heard of a new subject or a new historical discovery, of turning to all available sources of information, and thoroughly informing himself on the matter. In science also he kept abreast of the times in a remarkable way, when one considers that his life was spent in the practice of the law, and his bent was so definitely toward history and literature. In my adult life with him, it was a rare pleasure and privilege to be able to discuss many things which he felt at liberty to talk about with his physician daughter. I was constantly delighted and even awed at the clarity of his mind, his purity of thought and his sensitive delicacy. His reverence for women and the high plane on which he placed his wife and daughters abashed me secretly. My generation did not hold to such fine standards of thought and conduct. He was a gentleman and he believed in gentlewomen.

In his college days, Holmes Crawford had broken from the teachings of his father's Church. He did not know and his honest soul would not compromise with truth. But his nature was too fine, too loving, to base his life on material things. In his quest-

ing for the answer which all men seek, knowingly or unknowingly, he frequented the Unitarian Church in New York City the pastor of which was Dr. Henry W. Bellows. If we had stayed in New York, probably we should all have been Unitarians. But coming to Nyack, Father found Grace Protestant Episcopal Church and its Rector, Franklin Babbitt. He and Mother became communicants, and we were all brought up in the Episcopal Church. While we rarely all went to Church together, very few Sundays saw our family pew empty, even when we walked more than two miles to attend. Father was a warden of the Church and, as usual, gave wise counsel and guidance to the Rector and his vestry. We often entertained the visiting clergymen in our home, and Father led the talk, so that his children got much from the distinguished men who came to Nyack, because of the fame of this little Church and its remarkable Rector. Father loved the beauty of the Episcopal prayer book, and he taught us to admire it too; and he enjoyed the dignity of the service, the music, and the lack of intrusion of the Church into the intimate affairs of men's lives. His example and his service taught us inevitably to respect religion and to understand its highest teachings.

Life went on evenly and happily for us all in our isolated country existence. Our Great Grandmother, Ann Shurragar, who died at 90, lived with us for many years, and is a vivid personality still to the older children. As a widow she had crossed the plains to Utah twice, in covered wagons, and it was always whispered that she was a convert to Mormonism. Father said she had the eye and the commanding presence of a General, and he usually called her by this title. She always said that Holmes was too good for Sarah, which intensely amused her great grandchildren. We knew better but we liked to hear her say it, and Mother enjoyed it too.

With the exception of Uncle Billy Crawford, we did not often see our paternal relations, but on Thanksgiving Day we sometimes had them with us or went to them. Always on New Year's Day, Grandfather Crawford and Aunt Carrie Leaycraft, Father's only sister, had the entire Crawford group for a great feast, in their New York home. For the "Nyack Crawfords" this meant

an early start by train, sometimes in sub-zero weather, a long ferry ride to 23rd Street and then, after greeting our relatives, a walk and visit to the Natural History Museum, where we worked off superfluous energy until the time for dinner drew near. After dinner there were always games, with "The Old Witch" a prime favorite, and then the long trip home for sleepy children and tired parents. We did not realize it then, but we must have been an overwhelming load on even so generous a host and hostess, and a terrible threat to even so large a house as they always had. This annual pilgrimage also reflects the unstinted courage of Mother and Father in marshalling their obstreperous brood on such a journey, as well as their deep sense of family loyalty.

Charlotte, Caroline, Gilbert, Jr., and Lucy were born before the first great lesson of life was bitterly taught us. In the early summer of 1891 our adored Uncle Will Merritt fell ill with typhoid fever. He was nursed devotedly by Mother and Father as well as others, but he died, leaving a stricken family group. So gay, so handsome, so loved by all, including his brother-in-law Holmes, it seemed impossible that he could go. Father had long since joined Company B of the famous Seventh Regiment, New York National Guard, and he had brought his young brother-in-law into the same Company. Father never acquired a higher rank than Corporal, but he devoted 15 years of honorable service to this regiment and he was a member of its Veterans Association all his life.

Within a few days of our uncle's death, both Father and Mother fell ill with the same dread disease, and in addition the five eldest children came down with it. Only Gilbert, aged three years, and Lucy, nine months old, escaped. Our house was converted into a hospital, our relatives were distraught in their efforts to help, and it is still a miraculous thing to me that we all survived, to pick up life again and go on as best we could. The importance of this episode in Father's life lies in the fact that he lost great professional opportunities during the long period of his illness, his relapse and his slow convalescence. To us children it made no difference. We were well fed, well clothed, well cared for. No one was rich about us, and we never thought that

we were missing anything. But the burden on Father and Mother must have been heavy, although they were silent about it.

In later years, as a physician, I realized that Father had lost more than business opportunities. He never recovered his physical vigor after his illness; he seemed well enough, but a driving energy was gone forever. Looking back, I know that he knew it too, and I marvel at the calm philosophy which accepted the fact and let no shadow of it touch his family.

A few years later, after the birth of Conrad, we gave up the "Old House" and moved into the Village of Nyack, so that we could all attend the Nyack Public School. We were beginning to grow up. Merritt, the eldest, was about 15 years of age, and the baby, Conrad, was just past two years old.

The older children were beginning to think of college, and Father encouraged us all to prepare to enter the institutions of our choice. Later we realized the priceless opportunity he gave us. From the standpoint of the family income, we should have gone to work, any work which would have lightened his burden. He preferred to carry it alone for some further time, so that we might have our chance of a wider field of endeavor. The War with Spain prevented his eldest son from entering Princeton, as he volunteered promptly and served for the duration of the war in the 201st N. Y. Volunteers. Merritt asked his Father for advice at this time, and Father's answer was typical of his finely balanced sense of his responsibilities. He said that such a decision must rest wholly with the man who had to make it. He could never, he said, go to Merritt's Mother and tell her he had advised her son to go to war, nor could he forbid his son to serve his country if that son felt it was a duty.

As the years went on, Morris went to Williams College, I entered Cornell University, and Charlotte, Caroline, Gilbert and Lucy followed there in their turn. Thanks to our home training and the stress there laid on education, we were able to win scholarships, which greatly helped us, but the main burden of our support rested on Father until 1907, and after to an ever lessening degree. Lucy, the last to graduate, received her degree in 1913, and by that time we were all at work, including Conrad,

who chose not to try for college, but to go to work directly from high school.

In 1903 the twenty-year partnership of G. H. and F. L. Crawford was dissolved by mutual consent and with brotherly friendship. At this time Father entered the firm of Page, Crawford and Tuska with offices at 32 Liberty Street, New York. This firm continued in existence until 1912, when Father's last partnership was formed. Crawford and Tuska had offices in the old 20 Nassau Street building, now torn down. Benjamin Tuska, a somewhat younger man, was a close friend and loyal partner. After Father's death, he wrote of him in the Year Book of the New York County Lawyers Association, as follows:

"As a lawyer, while his practice brought him largely into the field of corporation law, he could not be said to have confined himself to any one specialty, and he was frequently consulted upon all branches. The particular quality of his professional work was a strong sense of right and equity, a firm grasp upon fundamental principles, the ability to refer to these principles in the solution of problems as they arose, instead of the too usual precarious dependence upon an ephemeral decision; clear and straight thinking and the use of precise and simple language in the expression of thought. For sophistries he had only an amused toleration and readily recognized and penetrated them. He was too sincere a man ever to meet a problem by an intellectual squint or to indulge in astute subtleties. His presentation was always clear and direct, ample but to the point, and it was the man that carried conviction.

"He was always even-tempered and deliberate, never nervous, never preoccupied or impatient; on the contrary, he was a brake upon the impetuous. He inspired confidence. He spread the influence of his judgment, fearlessness and calmness to his clients, who invariably spoke of his sympathy as well as far-sightedness."

The firm of Page, Crawford and Tuska was a large one with many law clerks, and during his years as a member of that firm, Father exerted a profound influence on these young men, all of whom he made his friends. While with his brother, they were known to their office force respectively as "G.H." and "F.L.,"

but in the later office, with advancing years Father's colloquial title, among the young men, became "Old Salt"—derived from the phrase, "Salt of the Earth." And in truth his wisdom had the essential salt necessary for a healthy life of the spirit. He gave generously of his time, and they gathered around him, loving him and learning from him. Saturday afternoons when there was no ball game to lure him away—and he was an inveterate fan—he would sit in his office surrounded by these young law clerks, talking of great cases, expounding principles of law and equity, teaching them where to look for solutions of knotty points, and setting before them unconsciously the standards of his own life.

The lives of the great men of the past, especially Americans, fired Father's spirit, and he had studied many of them until he could recount their careers as if he had known them in life. Alexander Hamilton, Daniel Webster and Abraham Lincoln, because of their characters and achievements, he especially revered. Napoleon he studied extensively, but he did not admire the man, although he acclaimed his military and administrative genius. During his later years Father's information and understanding had crystallized into a series of lectures which, at the request of the Board of Education, he gave over and over again in the public schools of New York City. The audiences were recruited from the families of the public school children. Admission was free, and they came in numbers to hear about these great men of the past. We all went from time to time, but Mother was the most constant attendant. It never ceased to be a treat to her to take the train from Nyack in the afternoon, meet father for dinner, usually at the old Astor House where they had dined together on the evening of their wedding day, and then go with him to an outlying school in Brooklyn or New York, returning on the last train to Nyack. The lectures brought in very little remuneration to pay for the effort, but they satisfied a deep need in Father's nature. He loved to teach and he felt his country's need to keep before it the lessons of the lives of its great men.

Father was a Republican and loyally followed his party until, on the issue of ever increasingly high tariffs, he cast his last Presidential vote for Woodrow Wilson.

As this memoir has been put together, thoughts of every aspect of Father's life have come flooding through my mind. So many events have seemed essential to record, even in this relatively brief account. Stories of his humor, his kindness, his learning and his love have been recalled, only to be regretfully laid aside in order to record his outstanding characteristics and his contribution to the life of his time. One trait of character stood out in all his relations—his loyalty to the people and the organizations of his choice. He never forgot or abandoned a friend, and in his family he gave his love and help at all times, in all circumstances. Once when I rebelled against doing some family service he said to me, more sternly than was his wont: "You are wrong. When people are in trouble you must help them." I still hear and try to heed that admonition.

The last years of his life were spent in Brooklyn. The immediate reason for the move was the completion of my internship at the Williamsburgh Hospital, and the obvious advantage of my beginning practice in the city where I had begun my professional career. In the fall of 1909 we moved from Nyack to 296 New York Avenue, Brooklyn, and began a new chapter in the family history. Some of us were at home, some in college, others living in their own homes, but all were sufficiently near so that the old family life seemed to go on almost as before.

No doubt Father had his faults, since he was of human clay, but it is hard for his children to visualize them. He lacked conspicuously the acquisitive characteristics which might have meant financial security in his later years. His kind heart always recognized the valid reason for giving advice and professional services with no remuneration, and at the same time his deep protecting love for his wife and children made it impossible for him to deny them the things most other men would have decided were beyond their reach. He never expected his children to mortgage their futures to help him. Here he was perhaps mistaken. His reward may have lain in this—that those of us who ever had a chance to help him, look back upon such moments as blessed in memory. Our love and admiration are as fresh and strong as the day he died, and our poignant regret is that none

of his grandchildren remember the man who would have been the perfect grandfather.

When the Great War began in 1914, there were few people of non-military status who understood the situation as well as did Father. His years of study of Napoleon's campaigns, the Franco-Prussian War and the rise of the German Empire, as well as his wide knowledge of military affairs in general, gave him a relatively comprehensive grasp of the situation. His letters to me in France, during the first year of the war, showed how deeply he thought about it, how much he understood and yet, in common with most Americans, how utterly he misjudged the power of modern nations to remain at war, and how little he anticipated their ruthlessness in pursuing military objectives.

The terrible struggle saddened and depressed him, and we who loved him rejoice that his last days were not clouded by the thought of his country joining the carnage. The personal economic problems of those days were hard enough for him. He needed me at home, but every letter said to stay while I could help and while I felt my duty lay in France. Through other letters the realization came that I must return, and I reached New York October 1, 1915, to be met with the bitter news that Father lay at home so ill that Mother would not leave him even to meet her long absent daughter. A few brief days of communion with his serene spirit remained for us and then, on October 13, 1915, he left us in his earthly presence. But he has never left us in spirit, and today he still lives in our minds and hearts—an inspiration and example to his children.

“He was a man, take him for all in all,
“I shall not look upon his like again.”

SKETCH OF THE LIFE OF
MORRIS BARKER CRAWFORD

by FRANK L. CRAWFORD

SECOND SON and third child (of those who survived infancy) of Morris D'Camp Crawford and Charlotte Holmes Crawford. Born September 26, 1852. An account of his earlier years

is given in the Interlude. He entered the Freshman class of Wesleyan University in the autumn of 1870, taking a prize for the best college preparation of that year. He especially excelled in Mathematics, but was also a leader in most of the other subjects which he studied. He was a member of the Eclectic Fraternity, of the Glee Club and, of course, also of the Phi Beta Kappa Society.

Immediately upon graduating, he was appointed Tutor in Mathematics and Registrar in his own college, which position he held for three years and until 1877, when he went abroad with his brother Hanford for a long term of foreign study.

Much of what I have written in regard to Hanford's travels in the period from 1877 to 1880 applies equally to Morris, since they went abroad together and usually travelled together during their vacations. They both spent the winter semester of 1877-78 at Leipzig University, though, for the sake of more quickly acquiring the German language, they lived in separate pensions. Morris also remained at Leipzig until the end of the winter semester of 1878-79, when, after a trip to Italy in the spring, he moved on to Berlin. During the following three semesters, or until the summer of 1880, at the University in that City, he attended courses in Physics, to which subject, indeed, except for the time necessarily spent in studying the German language and that passed in travel, he devoted all of the three years (1877-80), partly in hearing lectures and partly in laboratory work. He says:

"Before returning from Berlin in 1880, I received notice of my appointment as Instructor in Physics at Wesleyan University. I entered upon the duties of that position in September of the same year. In 1881 I was promoted to be Associate Professor of Physics.

"In March, 1882, I was compelled to suspend my work of teaching on account of a serious illness which proved to be tubercular. I returned to my father's house in New York, where, under the excellent care of doctor, mother and nurse, I rapidly improved. In July, 1882, I went to the Adirondacks, where, with a guide, I camped out on Upper Saranac Lake. I remained in

that region till well into the fall of that year, and have never since then seen anything to compare with the beauty of the lakes surrounded by the hills covered with their brilliant autumn foliage.

“On my return home, a winter in the south-west was recommended. I started about the middle of November. Reaching Las Vegas, I stayed there through December and January. Las Vegas was specially interesting as being at that time practically a merger of two adjacent towns, one old, one new. The people of the older quarter were essentially Mexican, speaking Mexican Spanish, holding to Mexican customs and traditions, and living in adobe huts. The newer quarter belonged to Americans of the frontier type, living, for the most part, in cheaply built frame buildings. From Las Vegas I made a short trip to Santa Fe, including a visit to an Indian pueblo located about ten miles north of the latter City and occupied by the Tesuque tribe of Indians.

“South of Las Vegas there was then no railroad. Travel was either by horse drawn wagons or on horseback. Mail was carried more or less regularly to a few small towns situated on routes frequented by traders, ranch owners, cowboys and adventurers of all sorts, on their way to and fro between southern New Mexico and northwestern Texas. As one of these adventurers, I began to move southward early in February, 1883. I found a stopping place, comfortable in a primitive sense, with a family living near Santa Rosa, about sixty miles south of Las Vegas. Here I took to horseback riding.

“I remained there for a couple of months and then I rode about 140 miles to Lynch’s ranch in the ‘Panhandle’ of Texas. This trip, though not uninteresting, was a monotonous journey across treeless plains running up here and there to mesas. At Lynch’s ranch I learned the ways of the Cowboy in his less active months, when he cared for the herd of cattle that pastured within moderate distance of the ranch and came daily to its small pond for water. Later, as the warmth of spring increased, and the brown, dry plains began to be freshened with new green grass, I joined, as an amateur helper, in a general round-up.

“After this experience, I rode a long distance further down

to Colorado City, where for a few days, in contrast with the life of the preceding three or four months, I enjoyed the privileges of a town boasting a modest hotel, stores and a bank. Early in June I retraced my long horseback journey to Las Vegas. There said 'good bye' to horse and saddle and took a last look at the southwest by again going around by rail to Santa Fe, whence I made a memorable visit to the famous Pueblo of Taos. I reached New York on my return on July 17, 1883.

"When the fall term in 1883 opened at Wesleyan, I returned to Middletown. I celebrated Christmas Day in 1883 by being married to Caroline Laura Rice, whom I had known intimately during the first two years of her course at Wesleyan, '75-'77, and to whom I became engaged immediately on my return from Europe in 1880. She was graduated from Wesleyan University, at the head of her class, in 1879.

"William Rice (her father) was descended from Edmund Rice, who was born in Buckinghamshire, England, 1594, emigrated to New England in 1638, and settled in Sudbury, Mass. Her father became a member of the New England Methodist Episcopal Conference as a young man, and for fifteen years or more was an active pastor. Then, on account of poor health, he was obliged to give up the active ministry, and he and his family moved to Springfield, Mass. Here he made his permanent home. Regaining his health, he interested himself most efficiently in the development of the Springfield City Library, of which he became Librarian, holding that office until his death in 1897.

"In 1843 he married Caroline Laura North. She was a woman of exceptional intelligence and culture, and marked by a rare combination of amiability and efficiency. She not only met, with admirable tact and skill, the duties of wife and mother, but was also deeply interested in benevolent activities outside her home. She helped to found, and, for many years, was active in the management of, a Home for Friendless Women and Children. In her later years she was afflicted with serious lameness, which sorely limited her activity, but her courage and patience, her keenness of intellect, her sympathetic care for others, persisted undiminished until her death in 1899.

“In 1884 I was made full Professor of Physics. I had charge of all the work in that subject till 1891, when the department was greatly strengthened by the addition of Professor Edward B. Rosa, who had graduated from Wesleyan with high honors in 1886. He took over the entire work in Electricity and developed it to a high degree of efficiency.

“For the college year 1895-96 I was granted a year's leave of absence. I decided to spend the year in study and travel in Europe with my family. Our son, Frederick North, was then nine years old and our daughter, Margaret, six years old. We sailed from New York August 7, 1895, and landed at Antwerp, August 17. We went to Munich, and thence to Tutzing on Starnbarger See, spending a most delightful fortnight there and at neighboring points in southern Bavaria; thence we proceeded northward to Berlin.

“There we settled down for the winter. Most of my time was devoted to lectures and laboratory work at the University. We saw the sights, enjoyed the music and the theatres, of Berlin; and made many pleasant acquaintances. Unfortunately, during the latter part of our stay, I suffered a slight recurrence of my lung trouble; but by resting according to the advice of physicians, I improved in condition so that, by April 1, we started on a trip through Germany and Italy, as far south as Naples; thence we came back to Lakes Como and Lugano, and through the St. Gothard tunnel to Zurich, where we arrived May 30, 1896.

“Here I had hoped to spend the remainder of my year of absence at the University. But the doctors insisted that I must go up to some resort at a good elevation and rest, living as much as possible in the open air. We went to Arosa in eastern Switzerland. There we lived quietly, but with much enjoyment, for nearly two months. The scenery was beautiful; short, easy walks were available in various directions; and, night and day, with windows and doors open, we had fresh air, at a high altitude.

“My health improved very rapidly, so that we were able to start for home in August. After a delightful week at various points in the Bernese Alps, we sailed from Antwerp, arriving at New York August 31, 1896. We went back to Middletown in

time for the opening of the fall term. Since that time, although the doctors, on repeated examinations, have always reported the presence of scars on my lungs, they have never convicted me of active tuberculosis.

"My next few years at Wesleyan passed pleasantly, with no marked changes in our program of work in the department of Physics, until, in 1902, Professor Rosa was called to the position of Physicist in the newly established Bureau of Standards at Washington. His place, in charge of our department of Electricity, was taken by Walter G. Cady, a graduate of Brown University, who has since then achieved a high reputation for research in Radio-Physics.

"Shortly after Cady joined our Faculty, funds were given for a new Physical Laboratory. Up to this time, our work in Physics had been most seriously handicapped by the lack of any suitable building, our apparatus, with the necessary equipment for laboratory classes, being distributed through three different buildings. For a year and a half, Cady and I, besides conducting our regular classes, devoted ourselves to the development of plans for, and the supervision of the construction of, the John Bell Scott Memorial Laboratory of Physics, which was completed and dedicated in December, 1904. It has proved to be an exceedingly satisfactory building in all respects, and an acknowledged credit to the College."

I summarize further from Morris's notes. He subsequently, first with his entire family and then with all but his son Fred, made four other trips to Europe during the years 1908, 1913, 1924 and 1927. Of the first of these, which was on the S. S. Minneapolis in the summer of 1908, he says: "ten Crawfords went sailing out into the east," meaning six from Summit, New Jersey, and four from Middletown, Connecticut.

Of his trip in 1924 he says: "From Paris we went to Fère-en-Tardenois, near which is a cemetery glistening with a multitude of white crosses marking the graves of 6000 American soldiers. You can imagine the pathetic interest with which we found the cross that marked the last resting place of 2nd Lieut. Conrad Crawford, Co. B, 47th Infantry. From Paris we went to various

interesting points in northern France, then to the island of Jersey, and from there to Sark, where we spent three days, most memorable because of the peculiar picturesque charm of the little island."

Of his trip in 1927, he says: "Our most novel experience was a trip by rail through a recently constructed tunnel to Goppenstein. From there we explored on foot the Loetschen-Tal, with its wild scenery and unspoiled pictures of peasant folk and their habits of life. At that time the Loetschberg railway had so recently opened up the Loetschen Valley to tourists, that one could see there the rural life of the Swiss in much of its primitive simplicity."

In 1921 he was retired for age from his professorship and became Emeritus. In November, 1922, he lost his son Fred from complications following an operation for appendicitis. In 1929 he lost his only daughter and last child, who died after a long illness. She had graduated from Wesleyan with high honors in 1910.

A member of his college fraternity writes:

"His relations with his College Fraternity have always been very close. For many years he was Chairman of its Board of Directors. After the death of Professor Rice, he shared with Dr. Frank Mason North, until the death of the latter, the honor of being the last speaker at the Eclectic banquets, and he was such speaker at the centennial banquet held on November 5th of this year (1937). During the erection of the new club house early in the century, Professor Crawford scrutinized every detail of the plans and constantly watched the workmen. Throughout his long relationship with the Eclectics, he has held before them the highest ideals of scholarship and character, and his influence has helped the fraternity to achieve a high standard. His birthday comes early in the fall, and for the past six years, beginning on the day when he was eighty, it has been customary for the Eclectic undergraduates to serenade him on the evening of his birthday. Fifty-six boys were present at the serenade this year (1937)."

Morris's main interest outside of his relations with Wesleyan

has centered in the First Methodist Episcopal Church of Middletown, of which he has been a member ever since his Freshman year in 1870. For many years he has been a Trustee of that Church, for some years was Chairman of its Finance Committee, and was largely interested in rebuilding the Church edifice on two occasions when it had burned down. He says, in conclusion of his own sketch of his life: "In the fellowship of our Church, in the social life of the College community, and in the friendship of many residents of Middletown not connected with either our Church or the College, Caroline and I have lived a most favored life."

MEMOIR OF
HANFORD CRAWFORD

by FRANK L. CRAWFORD

HANFORD CRAWFORD was the third son and the fourth child (among those who survived infancy) of Morris D'Camp Crawford and Charlotte Holmes Crawford. He was born at Ossining, New York, February 12, 1854, and died at Los Angeles, California, January 24, 1930. He was, in his manhood, about five feet nine inches tall, of slender build, very quick in his movements, not heavy but wiry.

In reading and studying his life, I have found his personality somewhat baffling. He was so versatile, so accomplished, achieved so much and failed so seldom, that it seems as if he must have had some subtle trait of character which escaped the notice even of his friends, and which he himself, perhaps, hardly realized. This trait was outside of and beyond his brilliant mind, his unusual efficiency, his industry, his devotion to duty and his unselfishness; it was something deeper than any of those. It was, I think, what the French call *joie de vivre*, a certain joy in mere living that made him do well whatever he undertook, because he loved to do it. Out of this joy of living may have grown, I think, his fondness for and mastery of detail. He loved to do and to know the lesser things of life, and did or learned them with the same eagerness which he showed in grappling the main problems of his career.

An account of his earlier years is given in the Interlude. In accordance with his father's views, he left school in 1868 to obtain some business experience. He was fourteen years old when he entered the employ of the then well known firm of Fisk, Clark and Flagg, wholesale haberdashers, who occupied a building at 58 White Street, New York. From the lowest position he was advanced rapidly until, for some months before he gave up his place (being then sixteen years old), he was head stock clerk in their silk goods department, at the same time having learned the general features of the whole business. He resigned July 1, 1870, to return to school.

This experience was of great value to him, and the remembrance of the business success which he had achieved as a mere boy probably had a determining influence when, long afterwards, he finally decided to abandon teaching and to seek a commercial career. While he was in the employ of Fisk, Clark and Flagg, he had an attack of rheumatic fever, which left him with a slight heart lesion.

After leaving business in 1870, he spent a year in an advanced class in Grammar School (for boys), No. 35 in West 13th Street, not only brushing up his elementary work, but also anticipating the ground covered by the Introductory year at the College of the City of New York. In the Fall of 1871 he passed the entrance examinations for the Freshman Class of that institution, and was regularly admitted. He elected to take the "Modern" course, in which the study of languages other than English, at least in his case, was confined to French and German. Of these, he acquired, while at College, a good working knowledge, but only so far as grammar, reading and writing were concerned.

In point of scholarship, his career at College was one of unbroken success. He stood first in his class in every semester of the four years, graduating as Valedictorian in 1875. Nor was he without worthy competitors, for many of his classmates afterwards achieved distinction. By good fortune, one classmate was J. Crawford McCreery, of the noted family of that name, New York merchants.

Hanford was a member of the Gamma of New York Chapter of the Phi Beta Kappa Society. Resolutions adopted by that Chapter at his death say in part:

“His scholarship as an undergraduate was unequalled in his time and stands among the very highest of the College. That he stood equally preeminent in the esteem of his classmates is evidenced by his Presidency,—of his Class continuously from the first term of his Freshman year to the day of his death, and of every student organization of which he was a member.”

His notable leadership was the result of a union of qualities. Lewis Sayre Burchard, a college friend, in a memorial written in 1930, summed up Hanford's character as follows:

“Virile, clever, always supremely loyal and inspiring loyalty, affectionate but undemonstrative, and with a quiet, chuckling sense of grim but kindly humor. Solid as a rock, surely poised on his own conscience, self-reliant, cheerful, dependable to the last in every crisis.”

During his college course he became a member of the Delta Kappa Epsilon Fraternity, and continued to be a loyal member of it throughout his life. Apparently Hanford, at this time, decided on teaching as a life occupation, and with this end in view, determined to study in Europe. But money was necessary. Accordingly, he obtained a position in Grammar School No. 35, where for two years he taught Class “A4th,” a section of one of the higher grades. With the savings from his salary for those two years, augmented by a modest legacy from our Aunt Eliza Barker, which he received in common with all of my father's other children, he substantially paid the expenses of a three years' sojourn abroad.

He sailed July 4, 1877, spent three weeks in England and the Low Countries, and early in August settled in Braunschweig, Germany, for two months of intensive study of spoken German. He lived there at a somewhat famous pension kept by Fräulein Säck, who, he notes in his journal, had, in the course of 25 years, entertained no fewer than 87 English speaking guests. So well did Hanford progress that when, in October, 1877, he moved to

Leipzig, and matriculated at the University, he was able to understand the lectures and take full notes.

From this time on, for three years, he spent about eight months of each year in study, dividing the time between the Universities of Leipzig, Berlin, Geneva and Paris, working hard on his German while at the former two and at his French when in Geneva and Paris. His journals give ample evidence of the quickness with which he learned to speak those languages with comparative fluency and to understand them when spoken in many different environments.

The remaining four months of each year he spent on trips through various parts of the Continent, usually in company with his brother Morris. The most important of these trips were one through Switzerland in August and September, 1878, and one through Italy in the Spring of 1879. The first one of these was a rather extensive pedestrian trip, which terminated in the ascent of the peak of Cima di Jazzi from Zermatt. In the second of these trips, he saw most of the places in Italy usually visited.

One incident in his Leipzig sojourn may have had a lasting influence. The world renowned Gewandhaus orchestra, then, as for many years afterwards, gave weekly concerts, to the rehearsals for which students were admitted for a nominal fee. Hanford frequently attended these rehearsals and so perhaps laid the foundations for the extensive knowledge of orchestral organization which he developed many years afterwards, when he successfully took over the Presidency of the St. Louis Symphony Society.

Another important incident of his stay in Leipzig was that he there first met his future wife at a Thanksgiving party at the American Consulate.

Rather noticeable through these years was the quickness with which Hanford made new acquaintances and took on new duties,—not from a sense of obligation, but gladly, joyfully, as a part of the ever exuberant life of which he could never absorb enough. Thus, within a month after settling in Geneva in September, 1878, he knew a host of people—French, Germans,

Russians, Roumanians; in short, anyone who could converse in English, French or German. He also connected himself with several religious bodies affiliated with the Methodist Church, whose services were carried on weekly in one or other of the three languages; and thenceforth, while in Geneva, he attended one or more of such services every Sunday.

Late in July, 1880, he met me in Paris and travelled with me to Cologne, where we found Morris and our friend, C. T. Winchester. We all went up the Rhine together and then, by way of Munich, to Oberammergau, where we saw the Passion Play given in all its original simplicity. Oberammergau was then distant some twelve miles from the nearest railway; the actors were, of course, all peasants. There were, as I recollect, no hotels. We stayed in a peasant's house and the atmosphere of the whole place was highly reverential. Returning, Hanford spent a month with Winchester and me, acting as our guide through southern Germany and Switzerland, and then sailed for home about the middle of September, 1880.

At some time prior to his return from Europe, he had fully determined to change his life plan and become a business man. In this decision, the influence of his future wife, who urged him to go into business, no doubt played a part. He announced his decision to his family and friends upon his arrival in New York in September, 1880, and straightway set about securing a satisfactory position with some commercial house. He found this, however, not so easy. After holding several positions with different corporations,—positions which were respectable but offered no hope of advancement—he was considering an offer from another corporation in New Haven when, suddenly, about 1885, the opening came to him which was to determine his whole future career. His classmate, J. Crawford McCreery, to whom reference has already been made, had become a partner of James McCreery & Company, whose department store was then situated at the northwest corner of Broadway and 11th Street in New York City. At the instance of the younger McCreery, the firm offered Hanford the position of superintendent of the store, the offer to take effect when he should have thoroughly ac-

quainted himself with all the operating details of the establishment. Hanford accepted the offer and, for a year or more, acted as floorwalker and in other unimportant posts, meanwhile becoming acquainted with the entire staff and storing up in his capacious memory the multitude of facts pertaining to so great a concern. Finally, when he himself felt that he was ready for it, the firm announced his appointment as superintendent of the entire store with all its departments. It was during the ensuing years that he developed the faculty of remembering names which was afterwards so valuable an asset to him.

He continued in the same position with increasing powers, until 1899. This long experience made him a thoroughly trained merchant, familiar with all the details of buying at home and abroad, and of selling at wholesale and retail, the highly diversified merchandise of a great department store. At the age of forty-five, he was probably one of the best qualified men in the United States to take charge of such a business.

After our father and mother removed to Peekskill in the Spring of 1882, Hanford had changed his church membership to the (then) new Madison Avenue Methodist Church, located at the corner of 60th Street and Madison Avenue, New York. Except during a residence for business reasons of about one year in New Haven, he continued to be a more or less active member of that Church until he left New York in 1899.

While in New York, he led a very delightful social life with his old college friends, and with a group of literary men and artists who belonged to the Century and Aldine Clubs. Here he formed what (outside of his family) was probably the strongest friendship of his life with George Hazen, afterwards editor of the Century Magazine.

On November 11, 1886, he married Mary Gertrude Smith, born February 9, 1859, and known to her friends always as "Gertrude." She was the daughter of Reverend Edward Parmelee Smith, D.D., who, before the War of 1861-5, was pastor of the Congregational Church at Pepperell, Massachusetts. When early in that war the "Christian Commission" was organized to supplement the work of the better known "Sanitary Commis-

sion," both being devoted to the care of the sick and wounded men of the Union armies as well as of sick and wounded Confederate prisoners, somewhat after the manner of the Red Cross of today, Dr. Smith became one of the heads of the new organization, with headquarters at Nashville, Tennessee, where very large hospitals were maintained by the Federal Government.

All through the fighting in Tennessee and during Sherman's march to Atlanta, Dr. Smith was constantly at the front or accompanying shipments of thousands of the sick and wounded back to Nashville, and there superintending their distribution through the vast hospitals. Mrs. Smith, Gertrude's mother, who rendered such assistance as a woman could in her husband's work, told me that, on one occasion, ten thousand sick and wounded came back in a single shipment from Sherman's battle front. A tragic incident of this Nashville period was the death of Gertrude's little brother Clark, caused by what was known as "army fever." He is buried at Pepperell. Little heralded then and almost wholly forgotten now, Dr. Smith was one of the unsung heroes of that conflict. In 1876, he was sent out by the American Missionary Association to select a location for an industrial school for negroes in Africa, but he died on the ship from African fever. He was buried in the Scottish Presbyterian Cemetery at Duketown in Nigeria.

As a little child, Gertrude remembered being taken by her mother through some of the war hospital wards at Nashville and helping to distribute flowers and delicacies to the invalids. She had spent two years in the preparatory department of Vassar College and would have entered the Freshman Class in the following year, but left to go with her mother to Europe, there to await her father's return from Africa. On hearing of his death, she and her mother decided to remain abroad, and did live there for some five years, spending long periods for study in Germany, Switzerland and Paris. As already stated, it was while Gertrude and her mother were located in Leipzig, that Hanford first met her.

Meanwhile, a greater role was preparing for him on an entirely different stage. In the City of St. Louis, there was a large drygoods store owned by a long established concern, whose

roots went back to the decade prior to the War of 1861-5. It was the largest concern of its type in St. Louis. Though it had become a corporation, its corporate title of Scruggs, Vandervoort and Barney Drygoods Company still included the names of the old partners. All the former owners, except Mr. Scruggs, had died or retired and he had become the sole proprietor of the business. But he was an old man; he felt himself hardly able to continue to direct so large an enterprise, and he was shrewd enough to see that new blood was needed to save the prosperity of the concern. He accordingly sent to New York in 1899 and sought to obtain two qualified men in the prime of life who would go to St. Louis and take over the management and direction of his still large, though declining business.

The New York representative of Mr. Scruggs approached Hanford and Mr. Robert Johnston, the latter the head of the silk department of James McCreery & Company, with offers of large salaries, if they would move to St. Louis and undertake the task in question. After consideration, both refused to leave New York and go elsewhere on any salary basis, but agreed to go if Mr. Scruggs would permit them to buy shares in the business. To this he finally assented. Both Hanford and Mr. Johnston had to borrow a large part of the purchase price of their shares, and the collateral for these loans was very largely the characters of the two men. The loans, however, were completely paid off out of their shares of the profits of the business by the end of the World's Fair Year. The two men resigned their positions with the McCreery House and went at once to St. Louis, where Hanford became Vice-President of the Scruggs Corporation.

When he took over the management of the business, he found an old-fashioned store rather loosely put together and run as a family enterprise. The merchandise consisted solely of drygoods, and the business did not compare with that of first class eastern establishments, with their wide variety of departments. There had been a steady decline in the profits of the business, since the overhead expenses were not materially less than they would have been in a fully equipped concern. In the same building, with the same principal officers, at much the same cost of ad-

vertising, it was obvious that the turnover of the business could be largely increased by reorganization and by increasing the variety of merchandise in stock.

The atmosphere in the store had been informal. Mr. Scruggs called many of the employees by their first name. He had known the patrons from their childhood and called them "Miss Mary," "Miss Sally." The saleswomen considered "Vandervoort's" their home. They dressed during business hours as their individual tastes dictated and much as they would have in their own houses. While with James McCreery & Company, Hanford had been trained in a strict school of manners as applied to department store employees. He soon set to work to introduce in the St. Louis store more businesslike methods. One of the first changes was to require the sales force to wear black during business hours. This rule at first met with great resistance, but the opposition died down and the new rule went into effect.

His steps towards reorganization tended for a time to make Hanford unpopular with the personnel of the store, as is recalled now by old employees who were in the concern when he first went there. Perhaps his long superintendency over the great number of employees of James McCreery & Company had bred in him a certain austerity of manner, which was not welcome to those who had been accustomed to an easier master. Be that as it may, his changes in discipline and organization were highly effective in enlarging sales, expediting the transaction of business and reducing waste, thus indirectly increasing profits. This result was further enhanced by enlarged and better directed advertising, and by wiser buying. An agency was established in Paris as well as one in New York. Hanford himself went abroad every summer for a number of years for his holidays, and in Paris never failed to meet the chief buyers of the House and to confer at length with its Paris representatives.

St. Louis had many aristocratic families of French or German, as well as American origin, who had been accustomed for two generations to trade with Scruggs, Vandervoort & Barney. Hanford, when introduced to any of their members would remember them, and subsequently would not fail to recognize

them and call them by name. This naturally pleased them. But he went further and, whenever he knew the lady to be of French or German family, he would converse with her in her own language. This most unusual courtesy delighted the customers and all accounts indicate that he soon became personally very popular with the more important patrons of the House.

Meanwhile, preparations for the World's Fair in St. Louis were being made. Intended to take place in 1903 at the Centennial Anniversary of the Louisiana Purchase, it was necessarily postponed until the Spring and Summer of 1904. Hanford, liberally backed by his own concern, was chosen as one of the directors of the World's Fair. Then, when his command of French and German became apparent, he was appointed Chairman of the Committee to entertain foreign exhibitors. All through the Summer of 1904, he was constantly engaged in receiving and entertaining visitors from abroad, almost all of whom spoke French or German, if they did not speak English. In this way, he contributed much to the success of the Fair and made a host of friends living in foreign countries. When he subsequently twice went around the world, there was hardly a country he visited in which he did not find friends. The Bulgarian Government decorated him for his services to its representatives.

In 1904, Mr. Scruggs died and, in accordance with the right reserved to them under their original contract with him, Hanford and Mr. Johnston bought from the Scruggs estate Mr. Scruggs's interest in the corporation, and became its sole owners. In 1905, Hanford became President of the corporation. About this time, the era of consolidation had set in, and opportunities were offered to the highly prosperous Scruggs, Vandervoort and Barney Dry Goods Company to merge with several other firms. The pamphlet issued by the Company in its jubilee year says:

"In May (1906) the Company was reorganized and purchased the retail stores of the Simmons Hardware Company and of the Georgia-Stimson Furniture and Carpet Company."

As a result of these acquisitions, new departments for handling hardware, furniture, jewelry and numerous other classes of

merchandise were added to the business. By 1906, Hanford found himself at the head of one of the largest commercial corporations west of the Mississippi.

Meanwhile, the space occupied by the Company in the Mercantile Library Building at the corner of Locust Street and Broadway had become far too small for the rapidly growing business. The building did not lend itself to enlargement, and in any event, the situation was too far downtown and retail business was growing away from it. The question arose whether to move and, if so, where to move to. On Hanford the chief responsibility for the decision rested. He studied the whole field of retail business in St. Louis, its probable growth and movement—and finally took advantage of a plan formed by a syndicate who agreed to erect a new building at Tenth and Olive Streets, and to permit the Scruggs Company to plan the first eight floors of the building, which that Company agreed to lease.

The removal took place. For a time it seemed as if he had moved too far away. The new site was further uptown than that of any other first class retail business at the moment. The concern subsequently suffered some recession of business, especially when the panic of 1907 followed. Much courage and foresight were required to face the future. Fortunately, Hanford had the courage, and ultimately he had the satisfaction of seeing the business regained and his judgment as to the new location justified. Today, according to well qualified judges, the Scruggs Company finds itself in the most strategic business location of St. Louis. To meet the requirements of an enlarged business, its quarters have been expanded to include the greater portion of the block between 9th, 10th and Olive Streets.

From the time of his arrival in St. Louis in 1899, Hanford sought opportunities to take part in civic affairs. He was invited to join numerous clubs. No invitation pleased him more than that to membership in the Commercial Club of St. Louis, of which he eventually became President. During his Presidency, the club was host to President Taft, who came to St. Louis to view the new Mississippi waterways. Hanford was the President's escort throughout the latter's visit.

His remarkable memory for names stood him in good stead with the multitude of new acquaintances whom he made in St. Louis, none of whose names he ever seemed to forget. He used to tell with great gusto of an incident at a large public dinner, where he challenged those around him to write down the names of all the guests present whom they individually knew or could name. When the results were shown, his list was longer than any other, although his competitors were men who had spent their lives in St. Louis.

On settling in St. Louis, he joined the Lindell Avenue Methodist Episcopal Church, and later united in the movement to remove the actual structure of that church, stone by stone, to a new location on Skinker Road, its name being changed to Grace Church. He continued to be a member of Grace Church until his death. He also interested himself in other Methodist Episcopal churches in and around St. Louis, and was largely influential in, and a liberal contributor to, a successful movement to induce and enable such of those churches as were in debt to pay their debts off.

He was elected a lay delegate from the St. Louis Conference to the General Conference of the Methodist Episcopal Church in 1908, meeting at Baltimore. He was then appointed a member of a new Commission to find a basis for the federation or reunion of the two great branches of the Methodist Episcopal Church and of the Methodist Protestant Church. It is interesting to note that he urged upon the Commission as their starting point the report of the Cape May Commission of 1876 (of which his father had been Chairman), and that at a joint session of Commissions representing the three ecclesiastical bodies, held in 1910, resolutions were adopted which were almost a paraphrase of those with which the Cape May Commission closed its labors. (See Index under Morris D'Camp Crawford). At a later date, when the General Conference met at Minneapolis in 1912, Hanford was Chairman of the Committee on General Conference Entertainment. He was also a member of the Methodist "Book Committee" from 1908 to 1916.

He had, through much experience, become an effective

public speaker, even before large audiences, and this ability for a while he placed at the disposal of the Methodist Church, speaking often in St. Louis and in nearby places. One incident illustrates his tact and success in managing public meetings. It was planned to hold a large union meeting of all Methodist adherents. The race question raised a difficulty. Social lines against colored people were strictly drawn in St. Louis, and the bar extended to the seating of colored Methodists in any part of a hall where white Methodists sat. This distinction was naturally resented by the former. The meeting was to be held in the Odeon, a large hall with two deep balconies. Hanford, who was to preside, met the difficulty ingeniously but with decision. He sent for some of the leaders of the colored Methodists and told them that he would reserve for their race the exclusive use of the upper balcony; that while no colored person would be expected to sit in the lower part of the house, no white person would be permitted in the upper balcony; and he appointed colored ushers for the upper balcony, with authority to enforce the latter rule. The sole condition he imposed was that the colored people present should sing heartily all the hymns given out. The plan worked to a charm; both elements were satisfied; and when at the opening of the meeting Hanford gave out the familiar hymn "All Hail the Power of Jesus' Name," to be sung to the usual tune of "Coronation," the whole audience was thrilled by the grand chorus in the upper balcony. From that moment the meeting was a pronounced success.

Always interested in music, in 1900 Hanford became active on the Board of the St. Louis Symphony Society and, in 1907, was elected President. He held this office through 1914, and thereafter was Vice President up to 1920. His early knowledge of the organization of an orchestra, gleaned from his contacts with the Gewandhaus Orchestra in Leipzig in 1877-1878, had been increased by many years of attendance on symphony concerts in other cities. This knowledge gave him a practical acquaintance with orchestral instruments, whether used separately or together. He thus became an effective administrator, and not merely a wealthy patron, of the symphonic organization to

the head of which he had been called. While, of course, the immediate leadership of the orchestra was in the hands of its efficient conductor, Max Zach, yet Hanford could consult intelligently as to the choice of new members, gathered, as they were frequently, from distant countries. He attended rehearsals and became acquainted with the various musicians. His outstanding position in St. Louis enabled him to raise large sums for the support and improvement of the orchestra. He was himself one of its guarantors for many years. By the testimony of his associates, his services to the Symphony Society were of great and lasting value.

Another public service which he rendered was in the reorganization of the Young Men's Christian Association of St. Louis. For whatever reason, the Association had lost touch with the classes whom it was intended to benefit, as well as with those to whom it could look for support. Hanford was appealed to, to take over the leadership of the organization. After much hesitation, he consented on the rather drastic condition that the resignations of all the former officers and directors should be placed in the hands of a reorganization committee, which was done. Most of the resignations were accepted, and the vacancies were filled with a new and influential group of men, whose views as to the function and management of the organization were in accord with those of its friends. The result was electrical. The Association at once took the place to which it was entitled in the life of St. Louis, and has flourished ever since. He served as President of the organization for six years, 1911 to 1917, and from 1916 until the end of the World War was Chairman of the United War Committee of the "Y" of St. Louis.

In 1908 and 1909, for the first time the heart lesion with which rheumatic fever had left him in early youth began to take its toll. Physicians counselled him to work less. This did not seem possible. He continued to work for very long hours. In 1910, the doctors warned him that his heart could not stand the pace. He realized, finally, that a cross-road in life had been reached. He vastly preferred living longer on less, and so decided that he would sell his interest in the Company and retire

from active business life. With these considerations he tendered his resignation as President of the Scruggs Corporation in 1910, but postponed its effective date for a year at the urgent request of his associates.

The Winter of 1910 he spent in Egypt resting. He also visited other countries in the Near East. In the late Spring of 1911 his daughter and a college friend joined Hanford and his wife in England for the festivities attendant upon the coronation of King George V. Subsequently, they spent the Summer in the Scandinavian countries and in Russia. In Moscow, it was suddenly decided to return by way of Siberia and Japan, and in record time for those days the globe was encircled.

In 1912 he started on another and more leisurely trip around the world. He again visited Egypt with his family. This time he made a long trip through the desert to the oasis of Fayoum with his own caravan, and later ascended the Nile to the second cataract on his own *dahabeyeh*, as the Nile boats are called.

On this trip, which lasted about eleven months, he undertook, as an incident of his journey, with the sanction of the Board of Foreign Missions of the Methodist Episcopal Church, to make a more thorough survey of Protestant Foreign Missions. This survey involved interviews, which he personally held, largely in Asiatic countries, with over four hundred missionaries representing twenty-seven different ecclesiastical Boards or Societies (including, of course, the Methodist Episcopal Board). The results of the survey were embodied in a printed report, dated September 10, 1913, in which he suggested many changes in management which he thought might well be adopted, forecasting some of the findings set forth in the more elaborate and more widely known report of the "Laymen's Foreign Missions Inquiry," otherwise entitled "Re-Thinking Missions," published in 1932.

In China he travelled up the Min River to Yenping, a mission station in a region seldom visited by Europeans. He also met and talked with the eminent Chinese statesman, Sun Yat-sen, who had led the movement to overthrow the Manchus, and who was then just establishing the Chinese Republic. Everywhere he had the advantage of missionaries as guides and interpreters, and

spoke constantly at mission stations. He returned home with a wide knowledge of the Far East.

After his return from this trip, he was offered the Presidency of the New York corporation of Lord & Taylor, but decided not to engage in active business again.

When the World War was over and the World's highways were open to peaceful travellers, he again became restless. In 1919, he accepted an appointment on a Commission of the Methodist Church sent out to visit various countries of the Continent where, before the war, Methodist missions or conferences had been established, and to make a survey of the conditions which the war had left. Hanford was the only layman appointed on this Commission. He thus visited Germany, Czechoslovakia, Austria, Hungary, Bulgaria and Serbia, and met the prominent leaders in each country. On this trip, his command of French and German was invaluable to him and to his associates. He has left most interesting accounts of his interviews, at this time, with President Masaryk of Czechoslovakia.

In 1908, he became a Trustee of Ohio Wesleyan University and continued to hold the office until 1919. The mention of this institution brings to mind a very unusual service which he rendered to China and, perhaps, in the final outcome, to the World. On his visit to China in 1911, his attention was drawn by Dr. John Gowdy, then President of the Anglo-Chinese College at Foochow, to a Chinese student of great promise, and of good family. His name was Hung Niek (christianized as William Hung). Dr. Gowdy wished to obtain a Western education for this lad. With the consent of all concerned, Hanford brought the boy out to the United States and, after preparation, sent him to Ohio Wesleyan University, where he graduated with honor in the year 1917, receiving the A.B. degree. Then Hung went to the Union Theological Seminary in New York and there and elsewhere spent four years in post-graduate study.

He became so proficient in the English language as to be a ready and effective public speaker before American audiences. Later he returned to China to take a chair in history at the University of Yenching in Peiping, which he still holds. In the three

years, 1929 to 1931, he was Exchange Professor at Harvard University, sent there by the University of Yenching. William Hung is a man of great ability, profoundly educated in both Chinese and Western learning, a devoted Christian and a man of wide influence. In addition to his work as the head of the History Department at Yenching, he has been for many years engaged in the task of evolving a method of indexing the Chinese classics. This is done as part of the work of the Harvard-Yenching Institute. In 1933, the Ohio Wesleyan University conferred on him the degree of Doctor of Divinity.

Hanford was one of the founders of the Caledonian Society and of the Burns Club, of St. Louis, and was a member of each of them until his death. He was also a member of the St. Louis Club, St. Louis Country Club and Noonday Club of St. Louis. He was a director of the Louisiana Historical Society and for some time a director of the Boatmen's Bank of St. Louis. He was also a Scottish Rite Mason—32nd degree—of the Tuscan Lodge.

During his trip to the Continent in 1919, his health suffered from the very bad condition of railroad and hotel accommodations, and in 1921, while he was still trying to keep up his public duties, he broke down completely. His acute disability, at that time, took the strange form of frequent attacks of choking, as if his throat were paralyzed. When the attacks passed off, he would be otherwise in normal health, though weak. It was several years before he was relieved of this embarrassing handicap.

A pathetic feature of this distressing illness was the effect produced upon it and him by music, if he himself played the instrument. In early youth he had acquired some proficiency on the piano and organ; and throughout his life, in spite of his many occupations, he kept up his ability to play church music. When he became ill, he discovered by the merest accident that, if he began to play the piano, the throat symptoms would subside. Thereupon, he determined to take up the piano again as seriously as possible for a man in his late sixties. He took regular lessons, had always a piano at hand, and thereafter on innumerable occasions, by day and at night, relieved the distress of his illness by playing over familiar music.

He spent the closing years of his life in mild climates. In January, 1930, he started for California by way of the Isthmus, expecting to spend the Winter in that State, but in Los Angeles he was stricken down and the end soon came. His remains were brought back by rail. At the urgent request of his many friends in St. Louis, the train was stopped there, and a memorial service, largely attended, was held in Grace Methodist Church. The final funeral service took place in the Madison Avenue Methodist Church in New York City. From there he was taken to Pepperell, Massachusetts, and interred in the plot of his wife's family.

In closing this memoir, one other noteworthy phase of his life should be mentioned. Up to his breakdown in 1921, his career had always been one of intense activity. For over 25 years he was the responsible head of great businesses. He also lived a broadly cultural life. An extensive traveller, a wide reader, a musician himself and a patron of music, an outstanding citizen, an active layman in the Church of his choice, a public speaker—every waking hour of his life seems to have been filled. And yet, when the breakdown came, and he was cut off from contacts with the main current of life and from every source of active enjoyment, except such as came from domestic life, from his books, from his piano and from leisurely trips to milder climates, he completely recast his philosophy of life. He settled down to a peaceful and uneventful existence, which continued for his last nine years. Nor did anyone, so far as I can learn, ever hear a word of complaint from him. This philosophic acceptance of what to most would have seemed the wrecking of a career, was not the least remarkable feature of his life.

SKETCH OF THE LIFE OF FRANK LINDSAY CRAWFORD

I AM THE fourth son and fifth child (among those who survived infancy) of Morris D'Camp Crawford and Charlotte Holmes Crawford. I have told, either in the Life of my father and mother, or in the "Interlude," all that is of interest in regard

to my early life down to the year 1870. In April of that year I removed with the family to the parsonage of the Eighteenth Street Methodist Church in New York City, reentered Grammar School No. 55 in West 20th Street and continued there up to the end of the school term in June of that year.

I have already referred to my father's view that every boy who was going to college should first obtain some practical business experience. A place was offered me by the firm of Fisk, Clark and Flagg, wholesale haberdashers, whose store my brother Hanford had just left. I entered their employ about July 1, 1870 (being then in my 14th year), and remained there until the end of January, 1872. Meanwhile I read or studied indefatigably during the scanty leisure left me by long business days and an exacting Sunday schedule.

In the month last mentioned, I returned to school, this time entering the highest class (then taught by "Jack" Oddy) of Grammar School No. 35 in West 13th Street, New York City, in which I continued until June, 1872, reviewing my former studies. I then took and passed the examinations for admission to the Introductory Class of the College of the City of New York, which I entered in the Fall of 1872, continuing there, however, only until March, 1873.

At the latter date, partly in order that I might pursue a broader course of study than that offered by the College just mentioned, but also, I have no doubt, because my family felt that I needed to undergo the rough and tumble experience of life in a boarding school (as I certainly did), it was decided that I should go to a regular preparatory school and obtain the usual college preparation. My brother Morris was then in the Junior Class of Wesleyan University, and since the expectation at that time was that I would follow in his footsteps and go to Wesleyan, my family selected the Maine Wesleyan Seminary at Kent's Hill, Maine, as a desirable place for me to prepare for college, in view of its excellent reputation in Methodist circles and of its inexpensive character. Accordingly, I entered the Maine school, graduating there in the Class of 1875.

From the scholastic standpoint, the choice of schools turned

out well. The major subjects of Latin, Greek and Mathematics, especially the last, were very well taught at Kents' Hill. When later, with the encouragement of my brother Gilbert Holmes, I made up my mind to go to Harvard, my training proved to be adequate.

As a result of the loss of time due to my experiment in business, I was nearly 19 years old when I entered Harvard. I have always felt, however, that this fact was an advantage, because I approached every subject with a greater maturity. Early in my Freshman year, I won a substantial scholarship, which I retained for four years and the stipend from which made it possible for me to eke out the very modest allowance received from my father. The total of the stipends received under this scholarship I voluntarily repaid to the college some thirty years ago. I graduated in 1879. While in college, I belonged to the Signet, then an exclusive society of the Junior and Senior years; to the O.K., a small senior society since extinct; and was elected to the Phi Beta Kappa in the first eight of my class in my Junior year.

Returning to New York, I entered Columbia Law School, supporting myself by teaching private pupils. At the end of the first year, finding myself in possession of a fortunate legacy received from the estate of my great aunt Eliza Barker, and of a modest sum saved from my earnings, I determined to see Europe, following the example of my brothers Morris and Hanford. I sailed on the Cunarder Gallia on June 30, 1880, and returned at the end of August, 1881.

Meeting my brother Hanford in Paris, I went with him to Cologne and met there my brother Morris and our friend Professor C. T. Winchester. Together we all went up the Rhine, making the usual stops, and then on to Munich and Oberammergau, where we saw the Passion Play. Hanford then accompanied Winchester and me on a month's trip through Switzerland. When the Swiss trip was over I settled down in a pension in Leipzig, in order to obtain some facility in the German vernacular. I remained in Germany, studying and traveling, through the autumn and winter. While in that country, I

spent about one month in Berlin. There I frequently visited the Museum in which casts of famous statuary were displayed. With the aid of books, I studied these casts thoroughly, memorizing their details and familiarizing myself with the history of the originals, so far as known, and with the art theories concerning them. I found this knowledge of the utmost value when I went to Italy, as I did early in February, 1881. I spent about four months in the latter country, visiting most of the more famous places, and studying the art collections. From Italy I went directly to Paris; thence to Belgium and Holland; and finally to London, from which I made a long trip through provincial England and southern Scotland.

In the autumn of 1881, I reentered Columbia Law School, at the same time becoming a student in the office of the law firm of Olin, Rives and Montgomery, at 149 Broadway, New York. Graduating from the Law School in June, 1882, I was admitted to the Bar of New York State in October of the same year. In the Spring of 1883, I formed a partnership with my eldest brother, Gilbert Holmes Crawford, under the firm name of G. H. & F. L. Crawford. This partnership continued until dissolved by mutual consent in 1903. From that year until 1907, I practiced alone. In the latter year I formed a new partnership with Myron Harris and Joseph W. Goodwin under the firm name of Crawford, Harris & Goodwin, which firm continued in business until 1917.

In the course of my legal practice, it has been my good fortune to be employed in a few great cases and in a considerable number of other important ones.

Thus, in 1899, in two cases, one in the Supreme Court of Massachusetts, where I was associated with able counsel from that State, and one in the U. S. District Court in the Southern District of N. Y., where I was alone, but for both of which cases I had discovered and presented by witnesses the evidence on which the Court relied, it was held (notwithstanding the rule that a geographical term would not be protected as a trademark), that, applying the doctrine of unfair competition, even its business address could not be used by a manufacturer in such

a way as to deceive the unwary into buying the goods of such a manufacturer in the belief that they were really those of another maker who was "first in the field." (Opinion by Mr. Justice Holmes, 173 Mass. 87). Accordingly, the defendants were required to stamp upon their goods in close proximity to their business addresses a statement which showed that the defendants were new companies established long after the original manufacturer had associated its goods with the name of the town in which all the parties were doing business. These decisions have never been changed.

In 1907, when it became necessary to select junior counsel for the defendants to prepare for trial the case brought by the Government under the Sherman Anti-trust Act to dissolve the old Standard Oil Company, I was retained. This litigation occupied practically my entire time for a large part of three years. I had a large staff of assistants, who, together with myself, prepared the evidence and the trial briefs for the defense, covering transactions which had taken place during a period of nearly forty years in many different parts of the World. Later, when the case came up in the U. S. Supreme Court, I myself wrote most of the brief on the facts for the defendant company, in doing which I had to condense a record of over 11,000 pages into the very moderate amount of 250 pages.* In his opinion in that Court, (1911) Mr. Chief Justice White referred to this brief as a "powerful analysis of the facts." The decision in this case in the Supreme Court was of immense importance, because it gave the first broad construction of the Sherman Act and first announced the famous "rule of reason." (221 U. S., 1, 67).

The late John G. Johnson of Philadelphia had been the senior counsel for the defendants in the Standard Oil case. When, in the latter part of 1910, the Government brought suit under the Sherman Act to dissolve the American Sugar Refining Company, the late James M. Beck, then the general counsel of the latter Company, consulted Mr. Johnson (who was also of counsel for the Sugar Company) as to the choice of junior

*Two chapters in the brief were written by other counsel under my direction.

counsel. Mr. Johnson recommended me. I was accordingly retained, and continued on the Sugar case for over four years, drawing pleadings, taking testimony at points as widely separated as New York, San Francisco, Salt Lake City, New Orleans and London, England, and preparing the trial brief. When the case was ready for argument in 1915, the Court postponed the hearing until the close of the war, and when taken up again after the armistice, the case was settled out of Court by the making of minor concessions by the Company. My work in the Sugar case led to my almost constant association for four years with Mr. Beck.

When the final decree in the Standard Oil case in 1911 adjudged that the old organization must be dissolved into its component parts, I was retained as their general counsel by five of the old constituent, but non-competing Companies, located respectively in Pennsylvania, West Virginia and Kentucky. Thereafter I had general charge of their law business, conducting for them numerous litigations, including many suits brought by various State governments to recover taxes claimed to be due from one or other of the Companies. Out of the large number of these cases, extending over some twenty-five years, (in which I was usually assisted by local counsel) I never lost a single case.

The most important, as it was one of the most interesting of these latter cases, was one involving a claim by the State of West Virginia to recover taxes in the amount of \$900,000. from my client, a pipe line Company. The case turned upon the question whether certain oil transported by the Company was in interstate commerce. I tried and won the case in the Circuit Court of that State, argued it twice on appeal in the highest court of West Virginia, and twice in the U. S. Supreme Court, finally gaining a complete victory there (December, 1921). Again, it was Mr. Justice Holmes who wrote the decision of the Court, in which he laid down an important new rule as to what constituted interstate commerce. (257 U. S. 265).

In another case brought in 1928 in the U. S. District Court for the Southern District of N. Y., a large Canadian corporation was sued by the U. S. Government for a claimed violation of the

Sherman Anti-trust Act, alleged to have taken place in this Country. I was retained to defend. The charges were serious. Deferring any action on the merits, I moved to quash the service of process on the Corporation on the ground that it had been illegally made. That issue was tried out at great length, but finally the attempted service was held to be void. The Department of Justice then abandoned the case. I was also of counsel for the defense in a number of important cases brought by private parties to recover triple damages for alleged violations of the Sherman Anti-trust Act, in all of which my clients were successful, except in a single case which was settled out of Court.

My connection with cases brought under the Sherman Act made me rather well known in that field. So it happened that, in the year 1931, in a litigation in the French Courts in the Province of Quebec, I was invited to and did testify as an expert witness on the interpretation of that Act. The importance of the case is indicated by the fact that opposed to me as expert for the other side was the late Newton D. Baker, formerly Secretary of War, and then one of the foremost members of the American Bar.

My close association with Mr. James M. Beck in the Sugar case led to an invitation from him in 1917 to form a new partnership, which, under the firm name of Beck, Crawford & Harris, continued in business from 1917 to 1921. Mr. Beck had previously for some 14 years been a member of the well known firm of Shearman & Sterling, in New York City, to which he had come from Washington, where he had been Assistant Attorney General of the United States. In 1921, having been appointed Solicitor General of the United States, he withdrew from our firm, rejoining it in 1925, on the expiration of his term of office, but withdrawing finally in 1927, upon his election to Congress. Mr. Harris and I continued the partnership of Crawford & Harris until Mr. Harris's death in July, 1939.

Returning to my private life, in 1885 I spent a long summer camping out with a guide in the Adirondacks, most of the time on the lower Saranac Lake. On the same trip, with my guide, I canoed through almost the entire lake region of the Adirondacks, climbed many available nearby peaks, fished and gener-

ally enjoyed myself in that delightful region. I returned finally with my health built up to a point which kept me in the most vigorous condition for a number of years afterwards.

On December 17, 1885 I married Genevieve Buckland, daughter of the (then) late Rev. R. J. W. Buckland, D.D., a prominent minister and scholar of the Baptist Church, who, at the time of his premature death in 1877, was Professor of Church History in the Rochester Theological Seminary. He was a lineal descendant of William Buckland, who emigrated from England and settled in Hingham, Massachusetts, in 1635. Dr. Buckland's wife, mother of Genevieve, born Emily Wilson, was a member of a large and well known New York family of English and Welsh descent.

I had first met my wife, by the merest chance, in the summer of 1877, when we both happened to be spending a few weeks in Fergusonville, an attractive but incredibly dull village in Delaware County, New York. She was then only sixteen, but to my eyes had all the charm which later characterized her. She entered Vassar College in 1878 and graduated there with honor in 1882. I saw her several times there at college functions and also saw her in New York during her winter vacations. We became engaged in May, 1883. She had much artistic talent and an unflinching sense of beauty. She was very well read, and combined efficiency with much sweetness of temperament, which made family life with her a delightful one. By this marriage I had four children, three daughters, Lesley, Constance and Dorothy, and one son Lindsay, who died in 1921, during his Junior year at Harvard.

After living on Manhattan Island for nearly four years succeeding my marriage, I removed in April, 1889, with my family to Summit, New Jersey, which has ever since been my legal residence. In 1894, I took a step long under consideration, withdrew from the Methodist Church, and, with my wife, was confirmed in Calvary Episcopal Church of Summit, of which I have ever since been a member, communicant and pewholder, and in which my children grew up. In 1896 I built the house, since occupied by the family, at the corner of Ridge and Fernwood Roads in Summit.

During the earlier years of my long residence at Summit, I took an active part in local, State and National politics. I suggested and organized the plan for creating the Soldiers' Memorial Field. As Chairman of a Community Committee, with my associates, I raised the original funds for that purpose, with them purchased and paid for the tract now constituting the Field, and conveyed it free of debt and without charge to the City. I served on the Vestry of Calvary Episcopal Church for 27 years and, as Senior Warden, acted as Chairman of the Building Committee which in 1927 superintended the erection of the new Parish House of that Church. The Committee also raised and collected funds sufficient largely to pay for the new building. During the same period I was every year a deputy to the Diocesan Convention of the Diocese of Newark and was a member of various important Committees of the Diocese, including, for eight years, the Standing Committee.

I was one of a small group of men who met in 1893 to plan a suitable private school for girls in Summit. Out of this movement grew the Kent Place School, opened in 1894, of which I became a trustee in 1895, Vice President of the Corporation in 1913, and President in 1917. I have been re-elected annually to the last office down to the present time. The growth and success of the School during that period have, I believe, been very unusual. From small beginnings, the devotion of successive Boards of Trustees, the generosity of many donors, and the magnificent leadership of its Principals have built up the School in reputation and equipment to a point where we may hope that its permanent prosperity is assured. It has been a great privilege to have been continuously the President of a school by which this great work has been achieved. The scholastic reputation of Kent Place is, I am told, unsurpassed in the Country among preparatory schools for girls. The School also now owns nearly an entire block of land in Summit and several notable buildings, and is free of debt (1939). That I have been able to contribute substantially to these results is a source to me of the greatest pride.

In 1922, upon the death of my son Lindsay, I established at

Harvard a scholarship in his memory, the funds and the right of appointment to the scholarship being vested in the President and Fellows of Harvard University, but the right to nominate to the scholarship being given to the Faculty of Phillips Exeter Academy, of which Lindsay was a graduate. The scholarship is awarded annually to some graduate of Exeter who enters Harvard, and is available only during the Freshman year of the beneficiary. I further gave to the Exeter Academy a fund for the endowment of its library, also in memory of Lindsay. From the income of this fund have already (1939) been purchased over 1,550 volumes, each of which contains a book plate bearing Lindsay's name.

With my family, or some of its members, I have made nine other trips to Europe besides the first long trip in 1880-81, already spoken of. The only one of these later trips which deserves special mention is that of 1914. In the early summer of that year, my family were all in Europe. My wife and Dorothy were travelling in Italy, and my other children were staying in Dresden for the purpose of brushing up their German. In the last week of July, when it became evident that war must ensue, I cabled Lesley to close up their affairs in Dresden and, with Constance and Lindsay, to proceed to a certain hotel in Pontresina in eastern Switzerland. I sent a similar message to my wife. Fortunately, both messages were received and obeyed. In the meantime, I sailed for England on Saturday, August 1st, the day when war was declared by Germany against Russia. Just before the ship sailed, I received a cablegram from my wife, stating that she had received my message and was on her way to meet the others in Switzerland. Three days afterwards, when at sea, I received a radiogram from her stating that my entire family were reunited and were temporarily located in Zurich. My great relief at receiving this message may well be imagined.

I reached England on August 10, 1914, and for a week thereafter communicated by cable with my family almost daily, until in the interval between the French mobilization and the German invasion of France, the railroads to Paris were, for a few days, opened for private travel. Of this opportunity my family

took advantage, reached Paris, and from there crossed to England without further difficulty. Our return passage, which had been engaged on a German ship, was necessarily cancelled, and for a long time no other was available. While waiting, we spent several weeks in Devonshire. Finally, passage for my family was obtained on a ship leaving the latter part of September, 1914, and they returned in safety. Meanwhile, I had been cabled by legal associates to remain in England long enough to take certain testimony, which I did, returning about the middle of October by the ill-fated *Lusitania*. Eight years afterwards, in 1922, I visited parts of the ruined war zone. On one of these trips, at Fère en Tardenois, I stood at the grave of my nephew Conrad, killed in action in the Aisne Salient, August 1, 1918.

In the summer of 1886, I had paid my first visit to the White Mountains, and climbed a number of the principal peaks. Subsequently, at frequent intervals, with my family, I spent many summers at different points in that region—among them North Conway, Franconia and Waterville—finally settling at Squam Lake in 1904, as a guest of Deephaven Camp, at which spot I have ever since passed most of my summers, when I was not abroad. As long as my strength permitted, I climbed various important mountains frequently. Within the last fifteen years, I have limited my climbing to the foothills about Squam Lake, in conjunction with which recreation I have amused myself by cutting out and marking on these foothills numerous trails for the more modest walkers.

The family's visits to Waterville began after my daughters were old enough to be safely allowed to scramble at will and almost daily over and through the rapids of Mad River, which they did with keen relish and, in their own present judgment, with the result of making them strong and sure footed. The transition from this sport to mountain climbing was easy and they soon began to accompany me on my less difficult trips. When a new trail from Waterville to the top of Mt. Whiteface over the northern approach to that peak was opened about 1902, my girls were the first children to make the long and toil-

some ascent, as is noted in the "Log Book" still to be found in the library of the Waterville Inn. Since then, by repeated experiences, they have come to be better climbers than I ever was. My son Lindsay followed in their footsteps. My daughters have all helped me in laying out and establishing trails around Squam Lake. In the care of these trails, I have also had the assistance successively of three of my grandsons, who have all incidentally imbibed much of my own passionate love for the woods and the mountains.

Since the fall of 1935, I have not been actively engaged in law practice. Each winter I have spent several months in Florida and, every summer, except that of 1936, I have spent on Squam Lake. In 1936, my daughters Lesley and Constance and I, and part of the time my granddaughter Eunice Hamilton, were in England. My leisure during these three or four years has largely been devoted to writing and editing this book, which I hope will be a valuable source of information and a landmark to future generations of the descendants of my parents.

WILLIAM HERBERT CRAWFORD

An appreciation by

CHARLOTTE HOLMES CRAWFORD, 3D

Oh, do not seek him in the shaft of stone,
Nor ask of marble what transcends its art!
Look for his epitaph among his own,
Set to the living music of the heart!

THE VITAL statistics concerning this youngest child of Morris D'Camp and Charlotte Holmes Crawford any one may find out. These of course should be included in any complete account of him. But it is not by these scattered facts that he remains a living memory to all of us who found in his companionship a wellspring of joy, and in the manner of his dying, a guiding star in our own black midnights of despair.

His first christening gave him the name of William Herbert Crawford. By a later baptism, he became "Billy" to his Exeter schoolmates, and as "Billy," by a merry ritual of adoption, he was welcomed into the generation of his nephews and nieces.

He was born on March 22, 1860, at the parsonage of the old Duane Street Methodist Episcopal Church in New York City. When he was two years old he migrated with his family to Newburgh, and he was only three when, after the fashion of the peripatetic Methodist ministers, the family pulled up stakes again to return to New York. It is unlikely that, at that early age, "Aunt Mary's Farm" meant as much to him as it did to his elder brothers. Still, his later love for the Hudson Valley was so instinctive and intense that it must have been deeply rooted in the pre-conscious days of early childhood.

When he was seven, the family was stationed at Yonkers, and he received his first schooling at Public School No. 6 on Lower Ashburton Avenue. The school is still in existence. In 1870, when he was ten, the peregrinations of the family took them again to the Eighteenth Street Church in New York. There he entered Grammar School No. 55 in West 20th Street, and continued to attend that school until April, 1873, when the powers decreed that the next step should be Ossining. The following year was spent at the Mt. Pleasant Military Academy in Ossining and the succeeding year at the Maine Wesleyan Seminary at Kent's Hill, where his next elder brother Frank was already a student.

Following this year and for the purpose of acquiring some business experience, he went to work in the store of Schoverling, Daly & Gales, wholesale dealers in arms and military goods in New York City. For about a year, he gave a good account of himself in this establishment. But the example of his brilliant older brothers was too strong for him. In 1876, he surrendered to the scholastic urge and entered Phillips Exeter Academy to prepare for Harvard.

Of his Exeter days, he often spoke to us of the next generation. The three years he spent there must have been one of the happiest periods of his life. I recall how he relished "The Real Diary of a Real Boy," particularly the accounts of the "townies" who did battle with the Exeter "stewed cats." An echo of those days comes in the testimonial to his physical prowess written after his death by one of his Exeter schoolmates: "He was a

master of the manly art, and this often came into good play in the numerous rows we had with the 'Townies'."

Of all the splendid things about "Billy," perhaps the most vital and outstanding was his tremendous physical strength. I do not mean mere brawn, though his great hands were a symbol of sheer power. There was a dynamic quality back of his muscle, a force which you felt even when he was sitting quiet, and most of all when he and the piano became one. And yet, he was not a phenomenally big man. I doubt whether he was more than five feet eleven and he was beautifully proportioned.

With such a natural endowment for athletics, it is no wonder that his Exeter friends write of him:

"In baseball he had no equal during our time, and his strong pull on the river in the class races made success sure for the crew in which he rowed."

And again: "He was everywhere prominent in all that pertains to athletics. On the first baseball nine which was organized to play against Andover, he played third base in the first game, which was played on May 22, 1878, the score being Exeter 12, Andover 1. In the fall of the same year on November 2, 1878, he also played on the first football eleven which played against Andover."

From another source we learn that when playing in left field, as he did at the Maine school, his handling of flies was remarkable, and his swift and accurate throwing to third base and the home plate was often spectacular. Finally, a classmate sums up the tribute to him as a pioneer in athletics:

"To him, more than to anyone of our time at Exeter, was due the inspiration to excel in athletics and the strong, clean manly exercise of the muscles found its embodiment in him."

Best of all, he never became that excrescence on the modern college world, the athletic specialist. His scholarship was sound, the proof being that he passed his entrance examinations for Harvard in 1879, a year ahead of the majority of his class.

His three years at Exeter were followed by two years at Harvard, where he played first base on his freshmen baseball nine, and later, on the 'varsity team in a game against Yale on

her own ground. President Hayes was in the grandstand to see Yale win, and Billy caught a line ball in the decisive inning, putting the third man out, and winning the game for Harvard.

At the end of two years in Harvard, he left to go into business. Somewhere along the line, in the midst of his many activities he managed to find time to take lessons on the piano. Experts may say that he was not a finished player, but I have never heard a more inspired one. He was a very skillful accompanist, which certainly indicates a fine touch and delicate ear. All I know is that those great fingers of his wrung something from the keys that set his listeners to vibrating in unison. I have never heard anything like his rendering of Verdi's *Miserere*. Nor can I ever hear *Cavalleria Rusticana* without visioning his transfigured form at the piano. It was as if the god of music had suddenly come upon his first instrument.

Among singers he preferred lyric sopranos. Some of his best-loved songs were "Forgotten," "Absence," "The End of a Perfect Day," "The Rosary," and Gounod's "Ave Maria." I think the musical quality of "Annabel Lee" and "To Helen" made Poe seem to him the greatest of poets.

At Exeter, he played the organ in chapel. He led the choir too, and the Glee Club. I don't remember ever hearing him sing but I have been told that, in his earlier years, he had an excellent and melodious bass voice. Perhaps, by the time we came to know him, something had knocked the song out of him.

During the years 1882-1885, he had his famous sojourn at the "Allen House," which stood on the site of the present Hotel Astor. He used to set us shrieking with laughter with stories of that bachelor paradise, where he lived with Hanford and Frank and their cousin "Ed" Gilbert, on the fourth floor top of the old dwelling house, where their numerous bachelor friends (many musical) visited them frequently, and where most delightful musical evenings resulted, "Billy" always presiding at the piano.

It was when he became engaged to "Miss Paine" that he first swam into our ken. Mina Palmyra, daughter of Henry H. and Mary B. Paine, of Philadelphia, came fresh from an artist-brother's studio, and her delightful lack of conventionality and

perfect spontaneous good humor made her an ideal mate for Billy. I should like to pay this tribute to her here, that no man ever had for wife a truer "pal."

Their marriage took place on October 8, 1889. Their only child, Henry Paine, did not come along until a few years later, which gave us all a headstart on preempting our darling new Uncle Bill.

We then lived in Nyack and his habit was to surprise us of a Sunday, coming over by ferry from his Mount Vernon home. When his stalwart figure appeared at the head of our driveway, there arose a composite shriek of welcome, and we swarmed over him, hanging onto his hands, his coat-tails; even his lapels. My memory of those days still holds the feel of his big warm hand, the mock gruffness of his greeting, and the amazing agility of one acrobatic eyebrow.

Another trick he had was to drop one eyelid suddenly in a sort of frozen wink while the rest of his face remained preternaturally solemn. He would do it at the psychological moment when a fight was brewing, (no two Crawfords, according to Mother, were ever together long without a fight starting), and the unpleasantness would pass off in a shout of laughter.

In those early days he was the perfect young uncle, whose coming always meant a lark. He was a royal playmate. But all the while he played with us, he was teaching us too. Young savages that we were, we had from him the most valuable preparation for social life. He taught us to play fair, to lose cheerfully and to win with grace.

Many games, both in-door and out-door, were in his curriculum. There was "two-o'-cat-inna," the family version of baseball, in which Mother joined. (It was something to see her run shrieking to first base). There were long sittings at poker, where we learned to bluff and look inscrutable, and where, when one of us transgressed the etiquette of the game, he would transfix the offender with a frozen eye and say: "Men have been shot for less than that." There was also *Vingt-et-un*, chosen because everybody could play at once. I remember hilarious sessions at that exciting game, and the mounting and dwindling piles of

matches which we used for chips, until he brought us real ones.

In later years, I tried to teach my own nephews and nieces the same game and wondered what had become of the glamour. Of course, it was he, and not the game, who made the glamour. He was a master of the art of badinage—what Father called his “airy persiflage”—and while saying the opposite of what he meant, he made you know he meant the opposite of what he said. There was never any sting in it—just pure and joyous fun.

As we grew older, he became a sort of glorified big brother—our confidant and guide in the problems of adolescence. In some ways, he was even closer to us than Father. Not that we loved him more—that could not be. But he was more wise in the ways of our world. There was a sort of snowpeak sublimity about Father, a majestic simple innocence which put him in a place apart. Our little stains stood out more in that white light. But Billy was of our earth.

Some of the things he told us then I have never forgotten. When we confided in him our first heart-throbs, he said: “Remember, before you find the right thing, you have to do a lot of window-shopping.” And again: “Ask yourself: Can I see that face opposite me every day at table for years and years?” And when I brought him some of my young agonies, he would say: “Well, would you be any different? Those who can’t suffer can’t enjoy.” To Merritt, going abroad alone at sixteen, he wrote: “Avoid excess, and never forget you are your father’s son.”

I have called him the perfect uncle and the glorified big brother. He was also the approved model for the hero of romance. On looking back, I see that none of my heroes of that time escaped having a rather bristly red mustache, the bluest of eyes and a large and crooked nose. Billy’s noblest feature was the great Holmes beak, but its original symmetry had been considerably modified in an early scrimmage. Nevertheless, crooked as it was, it remained emphatically a heroic nose.

About 1900, our two families began going to Lake George for all or part of the summer. It was there that some guest in the hotel took him for Father’s oldest son. That was enough for us. We forthwith dropped the “Uncle” and adopted him as our real brother.

The glamour that hangs over those Lake George days in retrospect cannot be translated into words. We bathed and swam and boated, walked, picnicked and climbed mountains. And always he was the center of our good times. Not that he was always a little ray of sunshine. Sometimes he went off into one of his splendid rages. Hardboiled though we were, we never quite dared laugh at him then.

One memory of those days, I cannot refrain from writing down, because it gives a more complete picture of the man I am trying to paint. Of the girls, I had the most endurance and took most readily to swimming. That is how it happened that Billy and I used to go on long swims together among the islands. In that remote era, well-bred girls were supposed to wear stockings in bathing. They were an unmitigated nuisance when it came to swimming, and I fretted at wearing them. Billy said: "Take them off! It's not immodest to go without them, just good sense. The evil is in the minds of others." So we parked them on a rock till our return.

Sometimes, when we were far from land, a little sinking feeling of panic would seize me. Then I would look across at that dear beak curving above the water like a prow, and there was no more panic. We would swim side-stroke, facing each other, and talk as we swam. Then perhaps, we would pull in on one of the islands and sit on the rocks, with fishes nibbling at our toes in those clear waters, and talk, and talk, of what I cannot now remember, except that I had the proud privilege sometimes of being his confidant as he was mine. I only know he put about the name of "Uncle" such a radiance that it almost rivalled the dear name of Father.

Later on, when we were away at college, the precious avuncular letters began. To Mollie, his pride and joy, just laying the foundations of her future popularity, he wrote: "Bad girl, why do you frivol so?" And I still have the wild rose which he picked on the top of Anthony's Nose, and a bluebell "which has been growing in a crevice of your rock within two feet of the water and which I have watched carefully to send to Sherlock." (Nicknames he had for all of us, and "Sherlock" was mine).

Since he left us, I have often wondered how it was that he, who could have shone so brilliantly among his peers, could have found contentment in our immature companionship. But I have guessed the answer. We adored him without reservation. And in the completeness of our homage, he found solace for the buffets of an unfriendly world.

Two great outlets he had, besides his old briar pipe. One was his music. That never left him till the end. The other was a strange one, but quite in keeping with his fiery spirit. As a young man, he had, at his cousin Daniel Merritt's farm, driven fast horses and had gloried in it. As he grew into man's responsibilities, his straitened circumstances prevented him from indulging that noble but expensive pastime. So he constructed a mammoth kite and flew it from one of the Mount Vernon hills. I saw him fly it once, the giant thing tugging at its leash and his powerful hands reining it in.

The consolations of an orthodox creed Billy did not have. But he was by nature deeply religious. On the January day that we laid him in the grave, as we drove away from the cemetery, someone regretted that he "had never found religion." My brother Merritt said from the fresh depths of his loyal grief: "He was more religious than any of the others. He never stopped seeking." It was true. In his last illness, he gave proof of an essential religious faith, stronger because it had no rock to rest on, and higher because it did not pierce the veil.

The influence of a man like Billy was by no means confined to the fledglings of the next generation. For years he was known up and down the New Haven Railroad, on which line he was a regular commuter, so much so that after his death, total strangers came to his widow to say how much they missed his help when their courage failed and how much they relied on his moral strength. His great physique won their admiration, and when they found that he "never touched a drop," they looked to him to help their failing resolution.

For some time, he lived in Mount Airy, near Philadelphia, where he was trying out a new business. He was not very happy. I visited them once in their Mount Airy home, and bicycled with

him along the pretty little Wissahickon. He was homesick for Mount Vernon and for the friends he had left there, and for his visits to Nyack and his beloved river. He often said that to live on the Hudson was a liberal education. Soon, he came back to New York and to a new struggle.

Two years before the end, in June 1906, he wrote me of that struggle. I quote because the letter is the measure of the man.

“My dearest Sherlock: About the time you entered upon the work of your Junior year, I was in the midst of a death-grapple with circumstances which threatened utter disaster to myself and to those I hold dearest on earth. For months and months, the issue was in doubt—On one of those days, I sat waiting to interview a man in his office and, glancing around, saw hanging on the wall a framed legend, which fixed my attention so much that I was led to copy it and memorize it.”

Then he wrote out in full the well-known verse of Ella Wheeler Wilcox, beginning:

“It’s easy enough to be pleasant
When life flows along like a song,
But the man worth while is the man who can smile
When everything goes dead wrong!”

and ending:

“But the virtue that conquers passion
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them—once in a while!”

“They were enough to arouse me from the almost despair into which I was sinking, and I turned to my old rule of life for comfort—namely, to look about me for some one with less to be thankful for than I possessed. The battle has today been fought and won.”

And finally: “Oh, Sherlock, there’s lots of fun ahead of us yet. Lots and lots to live for!”

Less than three months later, he was called upon to live that poem as few on earth have ever lived it.

Some time during that summer he carried a sick friend, a heavy man, from a carriage up to the second floor of the house. He was at once conscious of an injury to his chest. The symptoms that followed were at first diagnosed as whooping-cough, for the paroxysms of coughing were so acute that they made the veins stand out on his temples. Then the death sentence was pronounced; aneurism of the aorta—and no cure.

Those who reach out for suicide as a way out would do well to consider that last year and a half. Here was a man on the brink of his first great success, with fortune almost within his grasp, and what meant more to him than fortune, security to his wife and child. In a moment, all was swept away. He had to endure suffering so terrible that only the most powerful drugs could give temporary relief, and with no hope of cure. He had to see his suffering reflected in the faces of those he loved. The whole fabric of his life shattered, his hope in ashes.

Even after the lapse of almost thirty years, his last heroic stand is almost blinding in its splendor, would blind but for the tears that intervene. For he faced it all. And he faced it with a smile.

The fiery old Billy was gone and a new Billy come in his place, a quiet, serene fellow whose presence was a benediction. It was not only his lifelong friends who sought him for the calm radiance that surrounded him. Strangers loved to come and sit with him and draw from him new strength to face their own problems.

When he found the drugs were making him irritable with his dear ones, he stopped taking them, preferring to endure his torment rather than leave with them an altered memory. He bore those dreadful paroxysms without a whimper. Not once in all that year and a half was he able to lie down. Such sleep as he got, he had to take in a sitting position. Those fearless blue eyes of his looked calmly upon doom.

The great dread of all of us was that he would go out in one of those terrible seizures. But he was spared that. On the last evening, January 15, 1908, he sat long at his beloved piano and

played what was to be his swan-song. At five in the morning of the sixteenth, his wife and boy reached his bedside for a quiet moment before the end.

Good-night! Good-night! Good-night!

Our Billy dear!

Sleep, may we sleep as light,

And have no fear!

PART SIX

THE THIRD AND FOURTH GENERATIONS

Descendants of CAROLINE CRAWFORD LEAYCRAFT

AGNES CRAWFORD LEAYCRAFT DONOHUGH

Born: April 25, 1876, N. Y. City.

Educated: Collegiate School (N. Y.); A.B. Barnard, 1901; M.A. Columbia, 1916. Lived in India 1906-7, 1909-11.

Scientific Ethnological research in Africa, 1929; archeological re-
Work: search in France, England and Norway, for parts of
seven years; Professor of Anthropology at Hartford Sem.
Foundation, since 1918.

Public Member Off. Board Christ Church Meth. Epis. of N. Y.
Services: City (formerly Madison Ave. M. E. Ch.) since 1914;
Mgr. M. E. Church Home since 1922; Officer Women's
Foreign Miss. Soc. of M. E. Ch. since 1899.

Learned Fellow Royal Anthropol. Inst. and Royal Geog. Soc.;
Societies: Member Am. and British Ass'ns. for Adv't. of Science;
Fellow or member of other learned societies; Member
Am. Ass'n. Univ. Women.

Married: June 14, 1906, to Rev. Thomas Smith Donohugh,
Swarthmore, 1 year; LL.B. Univ of Penn; M.A. Co-
lumbia Univ.

Children: *Carol*, born Nov. 30, 1907; educated Brearley School,
N. Y.; presented at Court (London) 1931.

Crawford Edgar Leaycraft, born Dec. 23, 1910, at Meerut,
U. P. India; educated Allen Stevenson School, N. Y.;
Blackman's School, Oxford, Eng.; Wesleyan Univ.
Member Co. B. 7th Reg't. N. G. N. Y.

EDGAR CRAWFORD LEAYCRAFT

Born: November 12, 1880, N. Y. City.

Educated: Collegiate and Cutler Schools (N. Y. City); A.B.
Harvard, 1902; One year in Harvard Law School.

Military Squadron A., Cavalry, N. Y. N. G. 1904-1915, Com-Services: missioned Lieutenant 1915; Ex-Members' Ass'n. since 1915.

Public Trustee (since 1917) and Treas. (since 1920) Christ Ch. Services: Meth. Epis. of N. Y. City (formerly Mad. Ave. M. E. Ch.); Director (since 1927) and Treas. (since 1931) N. Y. City Mission Society; Trustee U. S. Sav. Bk. 1917-1931; Member Chamber of Com. St. of N. Y. since 1917.

Business: In N. Y. City since 1902. Real Estate.

Married: June 3, 1913—Julia Searing, A.B. Vassar 1906, divorced August 1929.

April 22, 1930—Helen Elizabeth Brady.

Children: By first marriage:

Anne, born Mar. 8, 1914; At Vassar College 1932-34.

Edgar Crawford, Jr., born July 2, 1918; In Class of 1941 Harvard College.

Descendants of GILBERT HOLMES CRAWFORD

MERRITT CRAWFORD

Born: November 13, 1880, N. Y. City.

Educated: Nyack High School and Lawrenceville School.

Military Spanish War, 1898; Sergeant, Co. "G," 201st Regt. Services: N. Y. Vol. Inf'y, July 12, 1898-April 3, 1899; Private, Co. "B," 7th Regt. N. Y. N. G., April to July 12, 1898; re-enrolled at annual muster of regiment, April 10, 1899; Service, Croton Dam, 1900; Aqueduct Guard, 1917; Corporal, Co. "C," Depot Batt., 7th Regt. N. Y. N. G.; Captain, Machine Gun Co. 7th Regt., N. Y. N. G. 1918-1921.

Business: Newspaper and magazine work on Pacific Coast and in New York to 1913. From 1913 in various executive and editorial capacities in the motion picture industry, organizing and editing publications devoted to cinema development, film production and promotion, etc.; later engaged in research work in film history and associated with Bell Telephone Laboratories, Inc. in establishing the priorities of sound film invention.

Married: September 24, 1913, Ethel Dolores Donovan.

Children: *Mary Merritt*, born August 10, 1915; *Charlotte Holmes*, 4th, born September 26, 1920.

MORRIS DECAMP CRAWFORD, 2d.

Born: September 23, 1882, N. Y. City.

Educated: Nyack High School; Cambridge Latin School; Williams College, Ex 1904. Delta Upsilon Fraternity.

Occupation: In Cotton Industry 1901-1916. Joined Fairchild Publications as special writer on textiles 1916. At present, Research Editor, Fairchild Publications.

Author of: "Peruvian Textiles" (1915) and "Peruvian Fabrics" (1916) (Anthropological series American Museum Natural History); "Heritage of Cotton" 1924, re-pub. 1938; "The Come Back" (1925); "Conquest of Culture" (1938).

Public Research Associate in Textiles, American Museum of Services: Natural History, N. Y., and Museum of Science and Industry, Rosenwald Foundation, Chicago. Lecturer on Industry, Wharton School of Finance, Univ. of Penn.

Married: Nov. 14, 1907, Grace Blauvelt; Divorced Aug. 29, 1935. Sept. 6, 1935, Elizabeth Goan.

Children: By first marriage: *Katherine*, born Feb. 22, 1910; A.B. Barnard College, 1932. *Morris DeCamp*, 3d, born Sept. 11, 1915; A.B. Harvard, 1937, (Magna cum laude.) Phi Beta Kappa. Harvard Law School (1937-39).

MARY MERRITT CRAWFORD SCHUSTER

Born: February 18, 1884, N. Y. City.

Educated: Nyack High School; Cornell University, A.B. 1904, M.D. 1907. Psi Chapter, Kappa Kappa Gamma Fraternity. Interne Williamsburgh Hospital, Jan. 1908-July 1909.

Medical Private, Brooklyn, to October 1914. France—American Practice: Ambulance Hospital, Neuilly, house surgeon October 1914 to October 1915. Federal Reserve Bank—Medical Director, 1918 to date. Attending physician, Am. Red Cross for Families U. S. Soldiers and Sailors, 1917-19. Decorated by Am. Red Cross. Attending physician Wm. Booth Memorial Hospital, N. Y., 1910 to date. Member many medical societies.

Public Alumni Trustee Cornell University; twice elected. Services: Served 1927-1937.

Married: November 30, 1915, to Edward Schuster, B.A. 1902 and L.L.B. 1905, Colum. Univ.; law diploma, (equivalent to L.L.B.) 1912, National School of Jurisprudence of Mexico.

Child: *Mary Crawford*, born January 6, 1917. Graduated with distinction Friends Seminary, N. Y., 1932; A.B. Cornell Univ. 1937, with special honors. Member honor soc. Phi Kappa Phi and of Psi Chapter, Kappa Kappa Gamma Fraternity.

CHARLOTTE HOLMES CRAWFORD, 3D.

Born: August 28, 1885, in Rockland County near Nyack, N.Y.

Educated: Nyack High School; A.B. Cornell Univ. 1906. Phi Beta Kappa. Psi Chapter, Kappa Kappa Gamma.

War Overseas 1917-1919, as sec'y. and nurses' aid for Services: Hollingsworth Hospital Unit (afterward Am. Red Cross).

Occupations: Teaching modern languages in High Schools in Baltimore, New York and Brooklyn, 1908-1912 and 1924 to date. At present (1939) teacher of French and head of French Dep't. in Erasmus Hall High School, Brooklyn.

Publications: Numerous stories and poems, of which the best known is the poem "Vive la France," usually found in anthologies of the Great War.

CAROLINE CECILIA CRAWFORD WOLFF

Born: January 25, 1887, at Nyack, N. Y.

Educated: Nyack High School; Cornell University. Member Psi Chapter, Kappa Kappa Gamma Fraternity.

War During World War, in the Y.M.C.A. Overseas. Can-Services: teen Service in New York, England and France, and with Army of Occupation in Germany.

Married: October 1, 1927, Thomas John Wolff.

No children.

Lives in Manila, P. I.

GILBERT HOLMES CRAWFORD, JR.

Born: June 18, 1888, Nyack, N. Y.

Educated: Nyack High School; Cornell University, M.E., 1910. Stroke Cornell four-oared crews 1908, 1909, 1910. Commodore of Cornell Navy, 1910.

Military Member Co. B 7th Reg. N. Y. N. G. 1915-17. Served Services: with this regiment on Mexican border, 1916. Plattsburg

Training Camp summer of 1917. Commissioned Captain 302nd Engineer Regiment, 77th Division A.E.F.; served as Regimental Adjutant and as C.O. of Co. B. of said regiment; later commissioned Major in the same regiment. In March, 1918, went to France with his regiment, where he remained in active service until his regiment returned to the United States, May 1919.

Citation: By Major General Robert M. Alexander, commanding 77th Division, A.E.F.:

“For distinguished service * * * * in successfully building a trestle bridge over the River Vesle * * * * on the advance of September 4, 1918, in the exceptionally short time of four hours. * * * * thus providing an unimpeded crossing for the artillery and trains and thereby doing much to facilitate the successful prosecution of the attack by the 77th Division and the 164th French Division.” Though not so stated, this work was done under the enemy’s fire. The 302nd Engineer Regiment received the *Croix de Guerre* from Marshal Petain for the building of this bridge.

Business U. S. Department of Agriculture 1910-13; Assistant record: Chief Engineer De la Vergne Machine Company 1913-21, except during period of military service. Since 1921 President and Manager of Nyack Ice and Coal Co.

Public Twice elected Treasurer, Rockland County, N. Y., Service: for terms beginning Jan. 1, 1935, and Jan. 1, 1938.

Publication: History of 302nd Engineer Regiment.

Married: June 14, 1919, to Cora Rohde Thees, daughter of Oscar D. Thees and Alice Cora Rohde.

Children: *Conrad*, born August 14, 1920; died June 2, 1938. *Gilbert Holmes Crawford*, 3d, born March 21, 1923; died October 2, 1931. *Oscar Thees*, born August 25, 1924; died same day. *Courtney*, born August 24, 1927. *Edward*, born December 14, 1928.

LUCY SHEPARD CRAWFORD

Born: October 5, 1890, Nyack, N. Y.

Educated: Nyack High School; Cornell University, A.B., 1913. Ph.D. 1923.

Occupations: Secretarial work in public service 1913-16 and in various war relief organizations 1916-20. Since 1923 Professor of Philosophy and Head of Dept. Philosophy, Psychology and Education, Sweet Briar College, Virginia. Member Am. Philosophical Ass'n. and Southern Soc. Philos. and Psychol.

Publications: "Emile Boutroux as representative of French Idealism in the Nineteenth Century." (Cornell Studies in Philosophy); various articles on philosophical and educational subjects.

CONRAD CRAWFORD

Born: April 10, 1894, Nyack, N. Y.

Educated: Nyack Public School and Commercial High School, Brooklyn, N. Y.

Military Member Co. B, 7th Reg. N. Y. N. G. Served with this
Services: regiment on Mexican border, 1916. Plattsburg Training Camp summer of 1917; commissioned 2nd Lieut. 47th Infantry, Regular Army. In France May, 1918, with his regiment. Went into active service late in July, 1918. Killed in action at Meurcy Farm, Sergy, Aisne, August 1, 1918.

Posthumous U. S. Army Citation: "Second Lieut. Conrad Crawford
Citations: (dec'd) Co. B, 47th Infantry, for distinguished and exceptional gallantry at Sergy, France, on 1 August, 1918, in the operations of the American Expeditionary Forces. Awarded on 27 March, 1919.

(Signed) John J. Pershing
Commander in Chief."

French Citation: "Ceux qui pieusement sont morts pour la patrie ont droit qu'a leur cercueil la foule vienne et prie.

a la memoire
de

Conrad Crawford

2nd Lieutenant of Infantry des Etats-Unis d'Amerique
Mort Pour la Liberte pendant la Grande Guerre

Hommage de la France

Le President de la Republique

(Signed) R. Poincaré"

"Right in the van,
 "With heart that beat a charge, he fell
 "Foeward, as fits a man;
 "But the high soul burns on to light men's feet
 "Where death for noble ends makes dying sweet."
 James Russell Lowell

Descendants of MORRIS BARKER CRAWFORD

HOLMES CRAWFORD

Born: 1884, Middletown, Conn. Died 1886.

FREDERICK NORTH CRAWFORD

Born: January 15, 1886, Middletown, Conn.

Educated: Grad. Middletown High School, 1904; B.S. Wesleyan, 1908; Grad. student in Chemistry, Cornell, 1908-10; M.S. Univ. of Illinois, 1916.

Occupation: After 1910, Chemist or Ass't. Chemist for Gen. Elec. Co.; Penn. and N. Y. Agric. Exp't. Stations; U. S. Filtration Plant, Canal Zone; Am. Red Cross Unit, Chillicothe, Ohio.

Died November 4, 1922.

MARGARET CRAWFORD

Born: April 19, 1889, Middletown, Conn.

Educated: Grad. Middletown High School, 1906; A.B. Wesleyan, 1910.

Occupation: After graduation employed for a number of years in secretarial work at Wesleyan and elsewhere.

Died June 8, 1929.

Descendant of HANFORD CRAWFORD

RUTH CRAWFORD MITCHELL

Born: June 2, 1890, Atlantic Highlands, N. J.

Educated: Mary Institute, St. Louis; A.B. Vassar, 1912; M.A. Washington Univ., 1915.

Occupations: St. Louis School of Social Economy, Lecturer 1914-15; National B'd. Y.W.C.A., N. Y. City; Dep't. Immigration and Foreign Community Work, Field Sec'y. 1916-18; Acting Executive 1921-22. Univ. of Pittsburgh,

Lecturer Hist. and Problems of Immigration to U. S. 1925-28; Study, Nativity of Students, Univ. of Pittsburgh 1928-31; Organizer of, and adviser to Committees for Nationality Rooms in Univ. of Pittsburgh from 1931 to date, (1939.)

Public Director Social Survey of Prague, Czechoslovakia, Services: 1919-20. In 1926 received decoration "Order of the White Lion" from President Masaryk; Unofficial observer to Int. Emig. Com., Geneva, Switzerland, Aug. 1921.

Publications: Edited English text (4 vols) "Social Survey of Prague"; various articles on Immigration, Czechoslovakia and Cathedral of Learning.

Married: Nov. 27, 1923, to LeRoy Bradley Mitchell, B.S. Yale; Divorced: Sept. 20, 1938.

Descendants of FRANK LINDSAY CRAWFORD

LESLEY BUCKLAND CRAWFORD

Born: February 18, 1887, N. Y. City.

Educated: Kent Place School, Summit, N. J., graduated 1904; A.B. Vassar College, 1908; Art Students' League of N. Y.

Occupation: Painter.

CONSTANCE CRAWFORD

Born: January 9, 1889, N. Y. City.

Educated: Kent Place School, graduated 1907. Music—Private instruction N. Y. and Dresden, Germany; also at Institute of Musical Art, Juilliard School of Music, Columbia University; B.S. New York University; Graduated N. Y. School of Social Work.

War Secretary, Y.W.C.A. at Hostess House, Camp Upton, Services: 1918; Canteen Worker, Y.M.C.A. France, 1918-1919; War Brides, Y.W.C.A. 1919, France.

Occupations: Social Worker: Rochester General Hospital, Rochester N. Y. 1926-1928. Executive Secretary: Youth Consultation Service of the Church Mission of Help, Episcopal Diocese of Newark, N. J., 1928-1938.

DOROTHY CRAWFORD HAMILTON

Born: April 1, 1890, Summit, N. J.

Educated: Kent Place School, graduated 1907; A.B. Vassar, 1911.

Married: October 9, 1915, Harry Thomas Hamilton, A.B. Yale, 1904. Resided Nafozari, Mexico, 1915-24.

Children: *Harry Thomas Hamilton, Jr.*, born Douglas, Arizona, July 15, 1916; educated Pingry School; Asheville School; Phillips Exeter Academy, from which graduated 1934; A.B. Yale, 1938. *Ruth Eunice Hamilton*, born Nafozari, Mexico, August 24, 1917; educated Kent Place School; Holmquist School, New Hope, Pa., from which graduated 1935; studied in Munich winter 1935-36; Holmby College, Los Angeles, 1936-37; traveled in Europe 1937-38. *Lindsay Crawford Hamilton*, born Nafozari, Mexico, July 24, 1921; educated public schools, Summit, N. J.; Pingry School, one year; Phillips Exeter Academy, 1936, from which graduated 1939. *Crawford Buckland Hamilton*, born Oakland, California, April 7, 1927; educated public schools, Summit, N. J.; entered Pingry School, September, 1938. *Richard Hamilton*, born Summit, N. J., September 15, 1928; educated public schools, Summit, N. J.

LINDSAY CRAWFORD

Born: April 30, 1901, Summit, N. J.

Educated: Short Hills School; Morristown School, 1914-16; Phillips Exeter Academy, from which he graduated 1919; entered Harvard in Class of 1923. Died October 14, 1921, during his Junior year, from acute attack of pneumonia.

Descendants of WILLIAM HERBERT CRAWFORD

HENRY PAINE CRAWFORD

Born: June 30, 1892, Mt. Vernon, N. Y.

Educated: Waterman Prep. School; Mt. Vernon (N. Y.) High School; Law School Univ. So. Calif.

Military Enlisted as volunteer in U. S. Army, 1917; served as
Services: private, corporal, sergeant and 2nd lieutenant of Field Artillery on Mexican Border, and in France until January 8, 1919.

Business In Argentina 1919-1929, representing Remington record: Typewriter Company.

Professional: Admitted to Bar of California 1917; of Georgia 1933; of Dist. of Columbia 1935; of U. S. Sup. Court 1936. Re-entered private law practice at Atlanta, Ga. 1933. In 1934 entered and (1939) still continues in U. S. Bureau of Foreign and Domestic Commerce, specializing in Latin Am. law and in civil law of various continental countries. Residence, Washington, D. C.

Married: June 28, 1921, at Buenos Aires to Marion Leona Case of Peekskill, N. Y.

Children: *Henry Paine Crawford, Jr.*, born March 10, 1923; *Marion Case Crawford*, born September 24, 1926; both at Buenos Aires.

APPENDIX A

THE UNDERHILL GENEALOGY

THE following facts are derived from J. H. Morrison's work on *The Underhills of Warwickshire* and Mrs. Josephine C. Frost's *Underhill Genealogy*, both of which are accessible in the library of the New York Genealogical and Biographical Society.

Mr. Morrison gives the earlier pedigree of the Underhill family in England back to ancestors in Wolverhampton, of whom the earliest mention is made in a document dated 1308. I am not giving the pedigree of Humphrey Underhill of Rye farther back than to John Underhul of Nether Ettington, County Warwick, who was born about 1450 and who died 1518, because prior to him the family was rather obscure and because John of Nether Ettington was the first in the ancestral line to give the Underhills prominence.

JOHN UNDERHUL of Nether Ettington, County Warwick, began what Mr. Morrison calls the "great days of the family" by a fortunate marriage with Agnes Porter, daughter and heiress of the wealthy Thomas Porter of Ettington. Following this marriage, John Underhul and his wife took up their residence at Nether Ettington, where they lived until their deaths. Nether Ettington was a hamlet between Stratford-on-Avon and Banbury. It no longer exists, except that ruins of the old Parish Church still stand in the park of the Shirley family.

It is claimed that the manor of Nether Ettington has been held by the Shirley family since the Conquest and possibly earlier. But for considerable periods during that time, the manor was leased for long terms to tenants. Such was the case with John Underhul and his heirs. About 1455 a lease of the manor for a long term had been made by the Shirley family to Thomas Porter, father of Agnes, and apparently this lease was assigned by Thomas Porter to his daughter and her husband. They con-

tinued to hold the manor, as tenants, until their deaths. The lease was renewed to them in 1509 for a term of 80 years. At their deaths they bequeathed the leasehold to their son Edward. The lease was again renewed in 1541 to the same Edward Underhull, for a term of 100 years, so that John Underhul and his immediate heirs occupied the manor of Nether Ettington under a tenancy which was almost equivalent to a fee simple for a period of over 150 years.

John Underhul of Nether Ettington left a Will proved February 10, 1518-19 in which he mentions sons Thomas and Edward. His wife died early in 1526, leaving a Will proved May 9, 1526, in which she mentions her two surviving sons Edward and Robert. Our descent is through the son Edward. Both John of Nether Ettington and his wife were buried in the Parish Church of Nether Ettington, in the Chapel of St. Nicholas, on the ruined wall of which there is still an ancient brass with the following inscription:

“Orate pro animabus Johannis de Vnderhul et
Agnetis Vxoris ejus.”¹

EDWARD UNDERHULL, second son of John of Nether Ettington, was born 1486. In 1503 he joined in a deed, the original of which is in the Muniment Room at Ettington Park. He married Margaret Middlemore, daughter of Thomas Middlemore of Edgbaston, County Warwick. In addition to the leasehold bequeathed to him by his father and mother, they established in his favor and that of his wife what we should call a *trust*, but which by virtue of the famous Statute of Uses, enacted 1535, became the equivalent of a life estate in certain lands at “Whytchurche, Crymyscote and Wylmeston.” Edward Underhull died March 7th, 1546-7, leaving a Will dated January 9, 1546-7 and proved October 14, 1547, in which he mentions sons Thomas, William, *John* and Humphrey. Our descent is through the third. The wife of Edward Underhull died probably in 1553. Both she and her husband were buried in the Parish Church of Nether Ettington. Portraits in brass, believed by Mr. Morrison to be

¹ Pray for the souls of John Underhul and of Agnes his wife.

those of this Edward Underhill and of Margaret, his wife, are attached to the wall of the tower of that church now in ruins.

JOHN UNDERHILL, third son of Edward of Nether Ettington, and himself named as *John Underhill of Crimscote* in a document dated 1559 (as shown by the Court Rolls) occupied throughout his life lands at Whitchurch, County Warwick, which his grandfather John of Nether Ettington had acquired and which included the hamlet of Crimscote (See Court Rolls). This John Underhill married Margery Wylmer. He died 1601 and his wife died 1607. Both were buried at Whitchurch, no doubt in the Parish Church there.

HUMPHREY UNDERHILL of Crimscote, fourth son of John Underhill of Crimscote, at Whitchurch, matriculated at Gloucester Hall, Oxford, January 10, 1574-5 at the age of 16, being then described as "of Warwickshire, son of an Esquire." He was the executor of his father's Will. Mr. Morrison states that this Humphrey inherited Crimscote (doubtless the estate of that name) and took his father's place as one of the chief inhabitants of the neighborhood (See Court Rolls). He married Jane Thrift of Mitton, Worcestershire, in 1593. He died about November 29, 1634, leaving a Will proved at Worcester July 20, 1635. His wife died March 19, 1647-8, leaving a Will proved January 27, 1648-9, in which she described herself as "of Crimscott." Both this Humphrey and his wife were buried in the Parish Church at Whitchurch. He left several sons of whom the third was

HUMPHREY UNDERHILL, who, in an existing document, described himself as "of Wincott in the County of Gloucester, yeoman, aged 33." Wincot, as it was more commonly spelled, was a hamlet associated with the small town of Clifford Chambers, in the immediate vicinity of Stratford-on-Avon. It is referred to in the "Taming of the Shrew" (Induction, Scene 2). Not much is known of Humphrey of Wincot except that he was baptized at Whitchurch, April 24, 1608, and that he married a sister of Thomas Hall, afterwards of New Amsterdam, and had by her a number of children. Only two of these children figure in the subsequent records and, except for these two, the whole family disappears mysteriously. This disappearance is thought

by Mr. Morrison to indicate the death of all but the two surviving children in the terrible plague which swept England in 1664-5. The two children who lived were Humphrey (afterwards of Rye) and his sister Mary, who, as stated in the narrative (See Index) emigrated about 1666 to New York.

Inasmuch as Shakespeare's daughter Susannah married Dr. John Hall of Stratford in 1607, Mr. Morrison suggests an interesting speculation as to whether her husband may have been a relative, possibly an uncle, of the mother of Humphrey Underhill of Rye. The other facts as to the last named are set forth in the narrative. (See Index).

Thomas Hall evidently played a prominent part in New Amsterdam. A manuscript record in the Dutch language of the transactions of the principal court of that City from 1653 to 1674, found in the New York City Hall, was translated into English in 1897 and published by the City of New York under the title of "The Court Records of New Amsterdam." This record of a forgotten past has brought to light a vast number of details as to the routine life of the dwellers in the (then) Dutch city, especially as to the administration of justice among them.

The name of Thomas Hall occurs in this work over 150 times between 1653 and 1669, the latter the year of his death. The entries concerning him, which chiefly relate to litigations to which he was a party, indicate that he was engaged very actively in business and was of known financial responsibility. That he was also rated a man of integrity may be inferred from the fact that he was many times appointed by the Court to be an arbitrator between the parties to various law suits.

He owned and lived in a house near the corner of the present Beekman and William Streets.

APPENDIX B

THE KNIFFINS AND SNIFFINS

THESE names keep constantly recurring through the records of the two centuries which followed the settlement of Rye. One of the earlier settlers of that town was George Kniffin, Sr.,

who came from Stratford to Rye in 1664 and two years later bought a house there. Thereafter, until his death, date uncertain but probably 1694, he was one of the foremost citizens of the Town of Rye. Among other distinctions, he was one of the "18 Proprietors of Peningo Neck" in 1690 (Baird—*Hist. of Rye*, pp. 417-18).

The names Kniffin and Sniffin were already being confused and were often used indifferently by or for the same person. Thus, George Kniffin, Sr. was, in 1670, "propounded for free-man of Rye" under the name of George "Snuffene" (Pub. Rec. of Conn. Vol. 2, 128). He had a number of sons, among whom the spelling of the name as Sniffin was frequent. One of these sons was Joseph Kniffin, who, in 1711, lived near the site of the present Episcopal Church at Rye. (Baird, *Hist. of Rye*, pp. 417-18). There seems no reason to doubt that the large family of Westchester County Sniffins, as well as the Kniffins, were all descended from the original George Kniffin or "Snuffene."

Another Joseph Kniffin of Rye, who is referred to in 1732 as Joseph Kniffin, Jr. (Baird, *Hist. of Rye*, pp. 417-8) and who was, therefore, presumably the son of the first Joseph, married Hannah (surname unknown). In 1752 he sold land to Josiah Purdy. Joseph Kniffin, Jr. died in 1757 leaving a Will proved July 29, 1757, (Abstracts N. Y. Wills, N. Y. Hist. Soc. V, p. 183) in which he names his wife Hannah and six children, one of whom he calls "my eldest son Daniel Kniffin," to whom he gave a nominal legacy.

This "eldest son" was the Daniel Kniffin who was the grandfather of Mary Weed Merritt, wife of Underhill Merritt (See Index). He was born in 1718 (See family Bible of Underhill Merritt) and, as stated in the note at the end of the narrative of the Merritt Line, moved to Ulster County about 1750.

See also footnote 10 under Mary Sniffin, w. of Samuel Barker.

APPENDIX C

THE PURDY DESCENT

The authorities cited below in abbreviated form for the Purdy descent are as follows:

Ruttenber—*Hist. of Orange Co. and of Town and City of Newburgh* (1875), pp. 367-8.

Baird—*Hist. of Rye* (1871), pp. 434-6.

Families of Old Fairfield (1930), I, p. 495.

Public Records of Colony of Conn., I, p. 465.

Will of Joseph Purdy dated Oct. 25, 1709, recorded in Westchester County Oct. 26, 1710, Bk. 7, p. 598.

H. A. Holmes Collection, Papers in.

Affidavits of David Purdy (2d) and Gilbert Purdy, Jr., sons of Gilbert Purdy, Sr., in the *Loyalists' Second Report of Bureau of Archives, Province of Ontario*, p. 431. (Pubd. 1904 by Gov't. of Ontario).

Revised Merritt Records, p. 57.

One of the early settlers of Fairfield, Conn. was Francis Purdy, the first of the name in this Country, referred to below as Francis Purdy (1st), who, in 1644, with his wife Mary, became witnesses to the Will of Wm. Froste in Fairfield County, (Pub. *Rec. Col. of Conn.*, I, p. 465). His wife was Mary Brundish (Brundage), daughter of John Brundish, who was a tanner and who immigrated to Watertown, Mass. and thence to Wethersfield, where he died in 1639. (*Fam. of Old Ffd.*, I, pp. 107, 495). It is believed that Francis Purdy (1st) emigrated from Yorkshire (Ruttenber, p. 367), obviously before 1644. He died in Fairfield in 1658. (Baird, p. 434; Ruttenber, p. 367.)

Francis Purdy (1st) left no Will. His widow filed an inventory of his estate, upon which an Order of Distribution was made Oct. 20, 1659 (*Fairfield Land Recs.* I, pp. 39, 40). This Order states that Francis Purdy left four sons and one daughter. Only two of these sons were mentioned by name, John and Francis (2d). We know, however, from other sources that a third son was named Joseph (*Families of Old Fairfield*, I, p. 495; Ruttenber, p. 367). Ruttenber says that two sons, Joseph and Francis (2d) were born in Yorkshire and held commissions from the Crown as surveyors.

Mary, the widow of Francis (1st) was married again in 1659 to John Hoyt and thereafter removed to Rye, taking her children with her. (*Fam. of Old Ffd.*, I, p. 495). *Joseph* Purdy, son of Francis (1st) and our ancestor, is first mentioned in any record in Rye in 1677. (Baird, p. 434). This is not surprising, since he

was doubtless a child when his father died. In 1678 and 1679, he joined in deeds in which reference is made to other sons of Francis (1st) as being brothers of Joseph. (*Fam. of Old Ffd.*; I, p. 495). There can, therefore, be no doubt that Francis Purdy (1st) left a son Joseph from whom my mother was descended.

Joseph Purdy married Elizabeth Ogden of Fairfield, (Ruttenber, p. 367). He became a leading man in Rye, being a supervisor in 1707-8, Justice of the Peace in 1702 and thereafter, representative for several years in the Legislature, and one of the chief promoters of the Church. (Baird, p. 435). He died in 1710. In his Will, cited above, he mentions the following seven sons, to each of whom he gives lands, viz: Joseph, Daniel, *Samuel*, *David*, Jonathan, John and Francis (3d).

Samuel Purdy, son of Joseph, who married Glorinda Strang (see p. 30), was a schoolmaster at Rye, 1733-1749. He was a prominent citizen of exemplary life, born 1695, died 1753. (Baird, pp. 175, 435).

David Purdy, son of Joseph, had six sons, David, Jr., *Gilbert*, Samuel, Josiah, Isaiah and Nathan. (Ruttenber, p. 368). Gilbert, son of David, who became known as Gilbert Purdy, Sr., had a daughter Mary, who married Daniel Holmes, who was my mother's paternal grandfather. (See narrative of Holmes Line).

My mother thus had a double descent from Francis Purdy (1st); first, through Samuel Purdy, son of Joseph, and the Merritt line, and secondly, through David Purdy, son of Joseph, and the Holmes line.

Gilbert Purdy, Sr. was a Loyalist, served in a British regiment, and died in that service in 1777, leaving a widow with eight children, and a large farm. His property was formally confiscated, but only the farm stock and other movable property appear to have been sold. After the Revolution was over, his widow in some way regained possession of the farm and kept it down to the end of the 18th Century. Various documents in the H. A. Holmes Collection evidencing the payment after the Revolution of considerable sums of money to the children of Gilbert Purdy, Sr. (some of whom lived in Canada and others in the United States) by Burroughs Holmes, who acted as their

agent, may indicate that the farm was gradually sold and the proceeds distributed among the children. The name *Gilbert* undoubtedly came into the Holmes family from Gilbert Purdy, Sr., who was the grandfather of Gilbert Holmes.

APPENDIX D

APPOINTMENTS HELD BY MORRIS D'CAMP CRAWFORD, 1840-1896

Where not otherwise stated, the appointment was also the place of his residence, and was in the New York Conference.

| <i>Dates</i> | <i>No. of Years</i> | <i>Appointments</i> | <i>Residence</i> |
|--------------|-------------------------|--|--|
| 1839-41 | 2 | Marbletown Circuit | |
| 1841-42 | 1 | Plattekill and New Paltz | Plattekill |
| 1842-44 | 2 | Rossville | |
| 1844-46 | 2 | Rondout | |
| 1846-48 | 2 | Middletown | |
| 1848-50 | 2 | East 9th St., New York (N. Y. East Conference) | |
| 1850-52 | 2 | 18th St., New York | 305 W. 18th St., N.Y.C. |
| 1852-54 | 2 | Ossining | |
| 1854-56 | 2 | Peekskill | |
| 1856-57 | 1 | Washington St., Poughkeepsie | |
| 1857-59 | 2 | Trinity, New York | West 34th St., N.Y.C. |
| 1859-60 | 1 | Duane St., New York | |
| 1860-62 | 2 | 18th St., New York | 305 W. 18th St., N.Y.C. |
| 1862-63 | 1 | Newburgh, First Church | |
| 1863-67 | 4 | Presiding Elder N.Y. District | 339 W. 19th St., N.Y.C. |
| 1867-70 | 3 | Yonkers | |
| 1870-73 | 3 | 18th St., New York | 305 W. 18th St., N.Y.C. |
| 1873-75 | 2 | Presiding Elder, Poughkeepsie District | Ossining |
| 1875-79 | 4 | Presiding Elder, N.Y. District | West 51st St., N.Y.C. |
| 1879-82 | 3 | St. Luke's, New York | West 41st St., N.Y.C. |
| 1882-84 | 2 | St. Paul's, Peekskill | |
| 1884-87 | 3 | Presiding Elder Newburgh District | Newburgh—2 years New York City 1 year |
| 1887-92 | 5 | Corresponding Secretary, N.Y. City Church Extension and Missionary Society | New York City |

| | | | |
|---------|---|---|---------------|
| 1892-93 | 1 | Supernumerary | New York City |
| 1893-96 | 3 | President, N. Y. City Church Extension and Missionary Society | New York City |

APPENDIX E

Journal of a trip to Ohio by Morris D'C. Crawford in August, 1847.¹

1847—Monday August 9th. Left South-Middletown before my eyes were open, in company with Mr. M. & daughter—my wife & child. Rode to Newburgh—roads very fair—carriage tolerable—company agreeable—but the weather was moderately unpleasant by reason of a gray Scotch mist. Arrived in Newburgh about 9½ o'clock in fair condition, considering all the circumstances—found several friends on the dock. Bought a ticket to Albany for ½ and strong suspicions that I could have had it for nothing if I had complained of the price. Certainly a man may travel, if he can do it, cheaper than he can stay at home. Stepped on board the Troy at ¼ past 10. The passage up was rather pleasant than otherwise.

On calling at the R.R. office (in Albany), saw Rev. J. W. Lindsay searching for miscarried baggage. The ticket proved a strip of paper, not unlike a string of school-reward tickets, & was in fact seven distinct tickets, which by their several indorsements showed this wretched road to be under *seven* distinct directions—viz “Albany & Schenectady—Schenec. & Utica—Syracuse & Utica, Auburn & Syracuse, Auburn & Rochester—Rochester & Towanda—Attica & Buffalo.

We passed through Schenectady before it was entirely dark, & had a bird's eye view of its Dutch, antiquated, venerable suburbs. The barns especially spoke of their origin—Night soon shut us in & then came thoughts of sleeping accommodations—after numerous plannings & experiments we succeeded in so arranging the cushions as to make a very fair bed—considering. Notwithstanding the frequent stops, we managed to sleep nearly half of the night & daylight came sooner than we were looking for it. The cars are only of tolerable convenience &, as the rails are laid chiefly of flat iron, & from constant use very uneven, the motion is very great.

¹ The punctuation and capitalization of the original have been generally followed. Words in brackets have been added. All italics are mine. F. L. C.

The country through the Mohawk Valley disappointed me very much indeed—its appearance is rough & wild. The crops too seemed very backward—Oats were everywhere standing—much of the grass was also standing—the winter grain was not all gathered. The corn though healthy was much smaller than in Orange Co. The wood is of very rank growth.

Soon after daylight we saw Oneida Lake—a beautiful sheet of water. The sight of it was really exhilarating after looking at the dark so frequently during the night. We breakfasted at Syracuse. Considering the name it bears, perhaps Syracuse would disappoint many. It is spread over a very large surface & the houses are very much scattered. My impression was, though a more particular examination might remove it, that the business accommodations had outran the business, & the place was suffering in consequence. Cayuga Lake presents a most enchanting appearance as one rides along the bank; but crossing it in the cars is beyond doubt a touch above romance. The bridge is probably about a mile long—the water is very clear & at the time we crossed was pretty rough. The crossing was pleasant; but getting safely over was more pleasant. If C (his wife Charlotte) had only been along to *enjoy* it—she always enjoys such adventures so much!!

Canandaigua is rather a fine City & its proximity to the Lake is very interesting. But Geneva built on the banks of Geneva Lake, & lifted above the water, presents a most imposing appearance—it struck me as more grand in scenery than any locality east of Buffalo. The bank is not so bold as that on which Newburgh is built, but in many respects resembles it.

Rochester is a City in earnest—its suburbs however are very filthy. There is from all appearances a large emigrant population. We dined here, but were tied rather closely to the bellrope for real comfort. Foreigners ought not to complain of Americans for bolting down their dinners, for unless they did so they would often go hungry. It is cruel to choke off a hungry man from a good dinner; but then “every sweet has its bitter”—probably too much comfort would spoil us.

The Genesee Valley is a truly magnificent agricultural country—All my anticipations of it were realized. For a full hundred miles right & left, far as the eye can reach, are stretched out the large, rich fields for which the county is famous. The primitive forests and cultivated groves and mill seats and thriving villages make it deeply interesting. There are no stone walls—rails, rails, rails everlasting come in view—if they look less substantial they also look more airy. We arrived at

Buffalo about 9½ P.M. Tuesday 10th—being 26½ hours from Albany. It was really a luxury to be relieved from the cramped position necessary in Rail Road travelling. We slept—Ah! we slept—yes! two nights in one. Oh! what a comfort.

Wednesday morning 11th: We went out to see the City—it strongly reminded me of New York—started for the Falls in the Emerald (a steamboat of that name)—the rain meanwhile pouring down in copious quantities;—rather a dull time for sight seeing. From the saloon windows the lake & harbor show well. The water is very blue. The Chippewa River is very quiet—much smoother than is common. Black Rock & Tonawanda on the American side & Waterloo on the Canadian side are very decent little villages. We were struck with the similarity of steam-boat names here and in the vicinity of N'York—the Emerald, Empire, Diamond &c &c. It really makes one feel at home.

We are passing Grand & Navy Islands. The spray from the Falls is in sight—it looms up like the smoke of a large forest fire.

We are nearing Chippewa & are hugging the Canada shore in order to avoid the suction from the falls. The current is said to be almost irresistible. C. (Chippewa) is approached by a canal to avoid the current. From C. we go by Rail Road to the Falls ferry—Well, we have seen the Falls. It is wonderful! Crossed to the American side in a small boat—visited Goat Island of course—the curiosity shops etc.

There is a mingling of French, Indian, English & American character, language, &c. However, Yankee financiering outtops every other development of character. Even the little boys, offering articles for sale, or proposing to guide visitors where a blind man could find his way, or suggesting difficulties which they could remove—all seemed intent on making the most of the business season. The Cataract House is a very fine building & seems well patronized.

We spent the evening walking through Buffalo—a New Yorker feels strangely at home here—the business character of the place—the splendor of the Hotels—the din of carts and carriages & cabs & omnibuses—the news-boys cry—the apple stands—the noble bay—the gaudy array of shipping—the familiar named steamers—all seem very natural. Improvements in the harbor are contemplated. If the N.Y. & E. R.R. does not cut off the western trade by opening a shorter route to New York, over a better road, Buffalo must very soon be the 2^d or 3^d City in the Union.

Thursday morning 12th. We are on board the Rochester bound for Sandusky. I notice the Capt. is a real “Old Salt” & has evidently seen

some service—totally unlike a N. R. (Hudson River) captain. The accommodations are good—our State-Room is not unlike those on the river boats. The company is very respectable indeed—the Chicago & Detroit boats take most of the emigrant passengers.

As the City sinks from view, & the lake expands, the view is really enchanting & to a stranger most exhilarating. The lake is a very smooth & the barometer indicates fair weather in prospect.

7 o'clock P.M.—we are just landing at Erie, to take in coal & land some emigrants. The scene is lively indeed—the poor wretches are kicked & cuffed by the hands without scruple. They wait on themselves & handle their own luggage—the quality of a man's coat has some influence the world over.

Friday morning 13th. Weather is beautiful. This passage thus far has been delightful—the arrangements of the boat are all conducive to comfort, & the motion is so steady as not in the least to interfere with sleeping. The fare is good & the officers polite. I am surprised to sail on Lake Erie & find it preferable in many points of comfort & convenience to my loved and famed Hudson. There is an ease—almost carelessness—in the whole movement & arrangements of public accommodations in this Country—both in the hotels & steam-boats—that makes a stranger feel very much at home. There is no punctuality—but there is no hurry—every one acts out his or her own notions too of propriety, without molestation. Yet I never saw so respectful & modest a group together—at the table, in the salon &c. There seems to be great sociability among the passengers; but no loud & boisterous discussions.

We came to Cleveland about 5½ o'clock (A.M.) & remained until 7½—taking in coal—lounging around etc. The city appears grand—most of it is built high, above the possible reach of the lake. The bay is beautiful—semi-circular in form—washing a beautiful pebble shore. The canal which is cut in a considerable distance for the convenience of business is built up very much after the manner of Rondout.

The lake is exceeding beautiful this morning—not quite so smooth as yesterday, but the ripple adds to its beauty. I have seldom been so charmed—no land is visible upon the north side of our vessel—a few sails appear in sight—some so distant that only about $\frac{2}{3}$ of the rigging is visible & the entire hull out of sight.

There is one serious drawback to the pleasure of a trip on the lake—I allude to the incessant gambling in the saloon, which being on the upper deck, is almost forced upon the attention of the passengers.

Comparatively few seem to engage in the sport & those almost constantly—some evidently make it their business & probably pass & re-pass on the western waters continually to gull the flats. They are surprisingly complacent & communicative—conversing with anybody & usually winding up by an invitation to a game of whist.

Sat. morn. 14th. Left Sandusky at 7 o'clock in the cars of the Mad River R. R. designed to connect Sandusky & Buffalo with Cincinnati. The road is tolerable—perhaps full as good as the Albany & Buffalo.

We arrived at Bellfontaine about 3 o'clock P. M. It is an enterprising village & appears to be growing fast. We went by private conveyance from thence to Sydney (where the Northern Ohio Conference was then in session),—the ride was exceedingly romantic—it lay through woods, creeks, mud-holes, bogs &c &c. The driver was evidently an experienced man & knew the country, else I should have feared the night end of the route. His team was excellent—the horses generally are fine. At Sydney we were rather badly situated. Saturday night sleeping in a tavern—all kinds of rowdy noises until after midnight. On Sabbath morning we pulled up stakes and found a very decent hotel at which to breakfast.

Many peculiarities among the preachers of the *N. O.* (Northern Ohio) *Conference* appeared. They *never give out the second hymn*. It is always volunteered, on request of the preacher—"brethren sing a few verses" or some such phrase. They give out notices after the last prayer and then pronounce the benediction with the congregation standing.

They dress in very plain style & are not very particular in adjusting their wardrobes. I am told there is *not a single choir within the bounds of the conference*—the singing if not done scientifically is done lustily. *The congregations kneel on the floor*. The discussions in conference were very diffuse & the examination of character extremely minute—perhaps needlessly so. The question involving the propriety or impropriety of secret societies was seriously mooted & appears to be a sore question.

Wednesday 18th inst. We left Sydney at 4 o'clock A. M. in a mean stage, with meaner horses, over the meanest imaginable road. At Piqua, a very flourishing & pretty village, we breakfasted & changed coaches—we had a larger coach, but it was wet through & through. At Troy, also a very fine place, we came out to better roads—indeed they were very fine. We dined at Dayton City—one of the finest inland cities in the west. Here we were transferred to a fine coach, with fine horses & traveled on the State Road—a level, smooth turnpike—from there to Cincinnati fifty miles. The stages make about eight miles per

hour. We passed in the distance through Alexander, Franklin, Guilford, Monroe, West Chilton, Sharon, all villages of some interest. I rode outside about 30 miles to see the country—a sight which one only occasionally meets. So fine a country as the Miami Valley I never saw before—it is well cultivated too—the corn is of giant growth. I saw several fields of tobacco & large quantities in the drying houses.

We arrived at Cincinnati about 9 o'clock P. M. & put up at the Pearl St. house—the entertainment was tolerable—not equal to the Buffalo hotels, however, which thus far have been the finest on the route. The “Queen of the West” is certainly a fine City, having a population of about 100,000. The sudden rise & fall of the river must occasion great inconvenience, as they have no docks & do all their business on the strand—this had at least one advantage—there is relief for the eyes and nose from dock filth.

The probability is C. (Cincinnati) has passed its best days—though many seem under the impression that it will yet rival New York City. The self-complacency of the buck-eyes is remarkable. They regard their Ohio as the centre of the world & Cincinnati as the centre of Ohio.

Thurs. 19th. Took the steamboat for Lawrenceburg, Ind. The Ohio on both sides presents fine scenery, much more so than I expected to see. We passed the famous North-Bend. The grave of Gen. H(arrison) is situated on the prettiest spot in the vicinity—it is plainly visible from the river. His late residence is a very humble structure—a frame building & not very prettily situated.

The Steam Boats are all flat-bottomed, to avoid grounding, & as there are no docks, the lower deck and guard are very low, & the boat runs up on the beach & the passengers step on board or on shore.

Lawrenceburg is an incorporated city of about 4000 inhabitants. The principal street is wide, long & fine. The M. E. Church is strong & a new edifice is in course of erection worth about \$10,000. It will be an ornament to the City & speaks loudly in praise of hoosier enterprise.

The partiality in this region to everything western is amusing—they have many excellencies & all the world may as well admit it; but their very deficiencies are matters of pride & self-gratulation. For instance, you can scarcely persuade a western man that any of the boats on the North River are equal to those on the Ohio—when the fact is, by reason of the shallowness of the water, there are (on the Ohio boats) never any *Cabins* (sic) & all the machinery, fuel, etc. are on

the main-deck, & the only decent place for a passenger to put himself is on the upper deck, though there they manage to have a great many conveniences. One advantage struck me forcibly—it is so on all the western & southern waters—when you pay the fare, it includes board, lodging, &c. This is a great consideration with a traveller. Rates which at first seem high, with this consideration in view, are really low. But what puzzles & perplexes one more than all, is the total want of punctuality—if a Steam-Boat advertizes to start at 10 o'clock, probably it will not start until 12 & so of all other operations.

We started on our return about 5 o'clock P. M. from Lawrenceburg, on the Mary Lee. About 6 o'clock we struck a snag & cut a large hole in her hull about midship & just below water mark. By removing freight to the other side the fracture was raised out of the water & by the aid of blankets and boards the hole was temporarily stopped. There is an apparent slightness about all the Ohio River boats which destroys one's confidence in them, & nobody pretends to believe what the officers say. We did not arrive (at Cincinnati) in time to return to our hotel & accordingly staid on the boat.

Friday 20th. Took passage on the Financier for Pittsburgh. She appears to be a very decent craft. 4 o'clock P. M. The boat advertised to start at 10 o'clock this morning, but is yet at the dock—waiting I understand, an arrival from the south. The wheels are moved at intervals and the bell rung, to decoy passengers on board—The detention is most vexatious, especially as the weather is warm & all sorts of loafers are perambulating the decks & swearing most horribly. This country excels anything I ever knew for profanity & vulgarity.

6 o'clock P. M. We are off. Immediately below Cincinnati is Fulton, where most of their vessels are built. About 4 miles from C. is a beautiful vineyard of about 40 acres. Many of the hills in the vicinity are clad with vines & the banks of the Ohio generally are not destitute of interest—Compared however to the Hudson, it seems tame.

Sat. 21st. While at breakfast this morning our boat ran on a snag & cut a large hole in her starboard side, about midship. We were obliged to put back to Ripley & lay up for repairs. The leak seems tolerably well stopped—only one pump is needed to keep out the water. As we progress up the river, the wildness of the country increases remarkably—very little cultivation is apparent.

Portsmouth is a considerable City & like most places in this region presents a very substantial appearance. At Maysville a young Kentuckian, with his servant, came on board—his appearance naturally

excited attention—some inquiries led to the discovery that he was a *Slave Trader* & was then on his way to Virginia after a “drove.” The man he had with him (his slave) was nearly white & much more genteel than his master. *Since I knew of this man’s business, I can scarcely bear a sight of him.*

Monday 23d inst. Yesterday was the Sabbath,—the first I ever spent on the water & I pray it may be the last. The day was as well observed as circumstances would permit—there was very little grouping together & talking—nearly everyone was reserved & respectful. But still Sabbath travelling is an abomination & I trust never to feel obliged to do it again.

About 7 o’c this morning the machinery suddenly stopped and on inquiry I found that the Cam-Rod, connecting between the machinery & the shaft in some way was broken. The steam was all let off & the fire put out & the anchor cast—verily this is an unfortunate trip. The rod was taken on shore to be welded & we, meanwhile, are detained.

Tuesday 24th. We arrived at Wheeling about 3 o’c A. M. & I clambered up to the Stage Office. Fortunately there were enough going east to fill a stage. The stages advertise to start at 6 o’c A. M. The interval we spent in walking through the City. Its appearance is quite inviting. The hill back of the City is filled with coal—the mining was recently commenced—only a few years since coal was brought from Pittsburgh—100 miles. One of the passengers in our company was an old stager, having crossed the mountains eighty times.

The National road over which we travelled was a fine one—perhaps scarcely equal to the portion from Columbus to Cincinnati, but yet very fine. The stages are good—the horses ditto. There are two lines on the route—the “National Road” & “Good Intent.” We took the former, as our old stager said they stopped at the best houses. Formerly they drove a stiff opposition, but finding it was unprofitable, they compromised and now each one takes half of the passengers. There is, however, yet considerable rivalry, racing &c. The almost instantaneous change of horses is amusing & exciting. The rate at which they drive down hill is fearful and dangerous. We were crowding our driver all day, in order to reach “Laurel Hill” before dark—we succeeded and really felt well paid for any little inconvenience occasioned by the hurry & bustle attendant on our movements—56 miles from Wheeling we crossed the Monongahela River at Brownsville—by water B. is 167 miles from Wheeling & is the terminus of water naviga-

tion over the M. (Monongahela) A few miles from B was the scene of Braddock's defeat & on the mountain between Laurel Hill & Chestnut Ridge is seen the spot where Braddock was buried. There are seven (sic) distinct mountains to be passed viz. Laurel Hill, Chestnut Ridge, Alleghany Summit, Big Savage, Little Savage.

The rate of travel on this whole route is very fast, considering the mountainous character of the country through which it passes. There is enough of romance to satisfy any one and enough of peril & excitement for the most daring. Some of the views are charming—the one from Laurel Hill is scarcely equalled anywhere—others are terrific. To thunder down a precipice at the rate of ten or twelve miles in an hour, without cringing, requires some stoicism or some faith in Providence. Altogether the most pleasant route from Cincinnati to the east is from Brownsville, via the Ohio & Monongahela Rivers, over the mountains. By this route the night staging is avoided.

We arrived in Cumberland at about $7\frac{1}{2}$ o'clock P. M., tired—dirty & hungry—possibly a little cross, particularly as only half an hour transpired before the cars started for Baltimore. The Rail-Road from Cumberland to Baltimore is the best I ever rode over & the cars move most delightfully. We stayed in Baltimore one night & were very comfortably entertained at the "Fountain." The road from B. (Baltimore) to Philadelphia is perhaps equally good with the one from C. (Cumberland) to B., & taken together it must be the best line in the Country.

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- Crawford, Almira, d. of Rev. Joseph, sister of M. D'C. Crawford, died 1858, 19.
- Crawford, Caroline, d. of Rev. Joseph, sister of M. D'C. Crawford, married Gilbert Holmes, died 1868, 19, 48.
- Crawford, Caroline, 2d, d. of M. D'C. and C. H. Crawford, b. 1847, married (1874) John Edgar Leaycraft, 66; appreciation of, 108. (See Leaycraft, Caroline Crawford).
- Crawford, Caroline Cecilia, d. of Gilbert H. Crawford, Sr., 178. (See Wolff, Caroline Cecilia Crawford).
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- Crawford, Elizabeth Goan, second w. of Morris DeC. Crawford, 2d, 177.
- Crawford, Ester, d. of Samuel of Scarsdale, 17.
- Crawford, Ethel Dolores Donovan, w. of Merritt Crawford, 176.
- Crawford, Frank Lindsay, fourth son of M. D'C. Crawford and C. H. Crawford, b. 1856, 153-164; m. 1885 Genevieve Buckland, 160; for early life, see Interlude; Harvard College 1875-9, 155; Columbia Law School 1879-80 and 1881-2, 155-6; in Europe 1880-81, 155-6; admitted to Bar of N. Y. 1882, 156; member law firm of G. H. and F. L. Crawford, 1883-1903, 156; member law firm of Crawford, Harris and Goodwin 1907-1917, 156; continued partnership with Myron Harris down to his death, 159; association with James M. Beck 1910-15 and in partnership with him 1917-21 and 1925-27, 157-159; important law cases of, 156-159; children of, 160; in 1889, removed to Summit, N. J., 160; public services at Summit, 161; connection with Kent Place School, 1895-1939, 161; death of son Lindsay, and memorials to him, 161-2.
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- Crawford, George W., son of Samuel, 2d, and grandson of Samuel of Scarsdale, first cousin and intimate friend of M. D'C. Crawford and of the latter's family, 17.
- Crawford, Gilbert Holmes, eldest son of M. D'C. and C. H. Crawford, born 1849, 116; m. (1) 1873, Marion C. Fuller, (2) 1879, Sarah E. Merritt, 118; died 1915, 129; appreciation of, 116-129; summers at the Hagaman farm, 100, 101; C. C. N. Y., 116-117; graduated there as valedictorian 1868, 117; Columbia Law School, 117; law practice, 126-7; member N. Y. Board of Education, 120; Chairman Exec. Com. C. C. N. Y., 120; removal to Nyack, 120; wide scope of reading, 121-2; religious views, 122-3; membership in Seventh Regiment, 124; last years, 128-9.
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- Crawford, Grace Blauvelt, first w. of Morris DeC. Crawford, 2d, 177.
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- Crawford, John (supposed son of Quentin), assessor of East Patent of North Castle in 1744, 1, 2; Will of, 2.
- Crawford, Rev. John, second son of Samuel of Scarsdale, Meth. minister and Circuit Rider, m. Catherine Trumpbour of Saugerties, 2; record of military services in office of U. S. Veterans Administration, 14; pension allowed him in 1832, 14.
- Crawford, Rev. Joseph, youngest son of Samuel of Scarsdale, father of M. D'C. Crawford, b. 1776, 17; active ministry in Meth. Conferences 1797-1820, 17-18; m. Mary Barker, 1806, 17; companion of Bishop Asbury, 1805-6, 17; owned farm at White Plains, 18; withdrew from ministry in 1820, 19; children of, 19; in 1825, went to Sandusky to live, died there 1832, 19.
- Crawford, Joseph Barker, son of Rev. Joseph, brother of M. D'C. Crawford, 19.
- Crawford, Katherine, d. of Morris DeC. Crawford, 2d, 177.
- Crawford, Lemuel, son of Rev. Joseph, brother of M. D'C. Crawford, 19; letter to, from M. D'C. Crawford, 61; death in 1885, 19.
- Crawford, Lesley Buckland, d. of Frank L. Crawford, 182.
- Crawford, Lindsay, son of Frank L. Crawford, 183.
- Crawford, Lucy Shepard, d. of Gilbert H. Crawford, Sr., 179-180.
- Crawford, Margaret, d. of Morris B. Crawford, 133, 135, 181.
- Crawford, Marion Case, d. of Henry Paine Crawford, 184.
- Crawford, Marion Leona Case, w. of Henry Paine Crawford, 184.
- Crawford, Marion Curtis Fuller, first w. of Gilbert H. Crawford, Sr., 66, 118.
- Crawford, Mary, d. of Samuel of Scarsdale, 17.
- Crawford, Mary Barker, w. of Rev. Joseph; mother of M. D'C. Crawford, 19, 24 (see Barker, Mary).
- Crawford, Mary Barker, d. of Rev. Joseph, sister of M. D'C. Crawford, m. Charles T. Stevens, died 1859, 19.
- Crawford, Mary Gertrude Smith, w. of Hanford Crawford, 66, 141; her parents, 141, 142.
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- Crawford, Mary Merritt, 2d, d. of Merritt Crawford, 176.
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- Crawford, Mina Palmyra Paine, w. of William H. Crawford, 66, 167-8.
- Crawford, Morris Barker, second son of M. D'C. and C. H. Crawford, b. 1852, 66; m. 1883, Caroline Laura Rice, 66; sketch of, 129-136; early life (see Interlude); student at Wesleyan Univ. 1870-4, tutor there 1874-7, 130; student in Germany, 1877-1880, 130; Instructor in Physics at Wesleyan, 1880, Associate Professor in 1881, 130; illness, and travel in American Southwest, 130-132; full Professor of Physics at Wesleyan, 1884, 133; retired for age in 1921, 135; further foreign study and travel, 134-5; relations with college fraternity, 135 and with M. E. Ch. of Middletown, Conn., 135-6.
- Crawford, Rev. Morris D'Camp, son of Rev. Joseph and of Mary Barker and grandson of Samuel Crawford of

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service following assassination of Lincoln, 101; his efforts towards reconciliation with southern Methodists after the war, 76; member and Chairman of Cape May Commission in 1876, 77; Trustee of Wesleyan Univ., 79, Trustee of Drew Theological Sem., 81, Trustee of Drew Female Sem., 81; four times Presiding Elder, VI; outstanding leadership in M. E. Church, VI, 79; relations with his children, 83-91; letters to his children, 84-88; his care for their education, 83, 89; liberality towards them, 89-90; Chairman of Commission for Entertainment of Gen. Conf. of 1888 in N. Y. City, 91; Corresp. Secy. and later President of the Meth. N. Y. City Ch. Exten. and Miss. Soc., 92; his part in Deaconness movement in American Methodism, 92-3; tribute to him from Rev. Dr. F. Mason North, 93-4; final illness and death, 94-5; funeral service, remarks of Bishop E. G. Andrews at, 95.

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Crawford, Morris DeCamp, 3d, son of Morris DeC. Crawford, 2d, 177.

Crawford, Oscar Thees, son of Gilbert H. Crawford, Jr., 179.

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Crawford, Quentin (Quintan), owner of farm at Northcastle, 1; death in 1748, Will of, and bequest to son John, 1; no record in Edinburgh of his emigration, 3, 4.

Crawford, Rachel, d. of Samuel of Scarsdale, 17.

Crawford, Ruth, d. of Hanford Crawford, 181-2 (see Mitchell, Ruth Crawford).

Crawford, Samuel, of Scarsdale, ancestry and place and date of birth uncertain, 1, 4; reputed son of John Crawford and grandson of Quentin (or Quintan) Crawford, both of Northcastle, in Westchester County, N. Y., 1; no proof of this descent, 1; also said without authority to have been born at White Plains at different dates from 1731 to 1740, 3; also

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referred to as native of Scotland in Comm. Biog. Rec. of Ulster County (1896), 3; a cooper by trade, 3, as well as a farmer, 4; no record in Edinburgh of his emigration from that city, 3, 4; buys tract of land at Scarsdale in 1766 and second tract in 1775, 4; builds house on first tract, still standing at Scarsdale, 4-6; house referred to in deed from Crawford's executor to Sands Raymond in 1784 and in deed from Raymond to R. Morris in 1788, 4; house passed to Major Wm. Ropham by marriage and still in Popham family, 5; tradition that General Washington lunched there, 6; Samuel Crawford early identified with Patriot Cause, 7; elected member from Scarsdale of County Committee of Westchester County, May 8, 1775, 7; re-elected April 16, 1776, 7; not a member of any Provincial Congress, 8, 9; as a member of the County Committee of Westchester County took part in public mass meeting on July 11, 1776, and there seconded motion to ratify the Declaration of Independence, 9; danger to him in taking this step, 10; elected first lieutenant of Company of Minute Men, 11; usually referred to as Captain, 11; last military services and death in fight at Ward's house, March 16, 1777, 11-14; Recollections of Jonathan Dibble and Caleb Tompkins in the McDonald manuscripts, 12, 13; reference to the fight in Gaine's Mercury, 12, 13; record of the death of Samuel Crawford in Heitman's Register, 14; record of his rank, services and death in the office of the U. S. Veterans Administration, 14; monument at Tuckahoe, 15; inscription on monument in Christ Church Cemetery at Rye, N. Y., 15; Will of, 17; names of children, 17; certificate of Justice of Peace as to patriotism and death of, 16.

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Crawford, Sarah Eliza Merritt, second

w. of Gilbert H. Crawford, Sr., 118; genealogy of, 118-119.

Crawford, Sarah Sniffin, d. of Rev. Joseph, sister of M. D'C. Crawford, m. Joseph Sanford, 19.

Crawford, Susan Ophelia, d. of Rev. Joseph, sister of M. D'C. Crawford, 19; letter from, to Charlotte Holmes Crawford, 67.

Crawford, William Herbert, fifth son of M. D'C. and C. H. Crawford, b. 1860, m. 1899 Mina Palmyra Paine, 66; died 1908, 174; appreciation of 164-174; for early years see Interlude; student at Phillips Exeter Academy, 1876-9, and popularity there, 165-167; his great physical strength, 166; excellence in all games, especially baseball, 166; at Harvard 1879-81, 166-7; popularity with his nephews and nieces at Nyack, 168-172; swimming, 170; letters from, to his nieces, 172; many friends of, 171; injury leading to death, 173.

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Donohugh, Crawford Edgar Leaycraft, son of Agnes C. L. and Rev. Thos. S. Donohugh, 175.

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- Durbin, Rev. John P., D.D., professor at Augusta College, Ky., and later Miss. Sec'y. of M. E. Ch., 57.
- Edinburgh, no record of emigrations from, before 19th Century, 3, 4.
- Education, Theolog. of Meth. ministry; in early 19th century, 57, 58, 80; today, 80.
- Eighteenth St. (N. Y.) M. E. Ch., close connection with, of family of M. D'C. Crawford, 96, 97; its parsonage yard as a playground, 97; noted singers of church music among laymen of this Ch., 106, 107.
- Elm tree, famous, on "Aunt Mary's farm," near Newburgh, 98.
- Erie Canal, opening of in 1825, its commercial value, IV, 53.
- Ferris, Mary, third w. of Thomas Merritt of Rye, 26.
- Foss, Rev. Cyrus D., DD., Bishop of M. E. Ch., great personal friend of M. D'C. Crawford, remarks of, at funeral of latter, 68.
- Fowler, Henry, 1st, came to Mass. in 1652, 21; in 1655, m. Rebecca Newell, d. of Abraham Newell of Roxbury, 21; removed to Mamaroneck about 1680, continued in business there as an "ironmonger," died 1687, left sons Henry Fowler, 2d, and William, 22.
- Fowler, Henry, 2d, son of the first Henry, b. 1657, m. Abigail Hoyt of Eastchester about 1678, 22; became known as Henry Fowler, Sr., and died between 1730 and 1733, left son "Captain" Henry Fowler, 3d, 22.
- Fowler, "Captain" Henry, 3d, son of Henry Fowler, 2d, b. 1679, died 1734 at Mamaroneck, N. Y., 22; Warden of Grace Church at Rye, N. Y., 22; Will of, mentions his d. Jane Fowler as the "wife of William Barker," 23.
- Fowler, Jane, d. of Henry Fowler, 3d, first w. of William Barker of Scarsdale, mother of Samuel Barker, died before 1763, 23.
- Fowler, John, son of William Fowler and grandson of the first Henry Fowler, m. Mary Tatum, died 1767, 37; his daughter (Christian name unknown) m. Daniel Kniffin, and had d. Elizabeth Kniffin, who m. Samuel Weed, 37; Will of, 38.
- Fowler, Tamar, second w. of William Barker of Scarsdale, 21.
- Fowler, William, son of the first Henry Fowler, 22, 37; left son John, 37; Will of, 38.
- Francis, Abigail, second w. of Thomas Merritt of Rye, 26.
- Fuller, Marion Curtis, first wife of Gilbert Holmes Crawford, Sr., 66, 118.
- Garrett Biblical Institute, 80.
- Gen. Conf. (M. E.) of 1888, held in Met. Opera House (N. Y.), M. D'C. Crawford Chairman of Entertainment Com., 91, 92.
- Gilbert, Edward, m. Martha Holmes, 49; descendants of, by her, 49.
- Gilbert, Edward Holmes, Sr., son of Edward and Martha H. Gilbert, m. Virginia Burd Boyé, descendants of, 49.
- Gilbert, Martha Holmes, w. of Edward Gilbert, d. of Gilbert Holmes, 49; descendants of 49; died 1865, 49.
- Goan, Elizabeth, second w. of Morris DeC. Crawford, 2d, 177.
- Gomez, Daniel, money lender, 43.
- Goodsell, Elizabeth, m. Jonathan N. Weed, 38.
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- Hamilton, Crawford Buckland, son of Harry Thomas Hamilton, Sr. and Dorothy Crawford Hamilton, 183.
- Hamilton, Dorothy Crawford, w. of Harry T. Hamilton, Sr., d. of Frank L. and of Genevieve B. Crawford, 183.
- Hamilton, Harry Thomas, Sr., m. Dorothy Crawford, 183.
- Hamilton, Harry Thomas, Jr., son of Harry Thomas Hamilton, Sr. and of Dorothy Crawford Hamilton, 183.

- Hamilton, Lindsay Crawford, son of Harry Thomas Hamilton, Sr. and of Dorothy Crawford Hamilton, 183.
- Hamilton, Richard, son of Harry Thomas Hamilton, Sr. and of Dorothy Crawford Hamilton, 183.
- Hamilton, Ruth Eunice, d. of Harry Thomas Hamilton, Sr. and of Dorothy Crawford Hamilton, 183.
- Harrison, Francis, prior to 1750 purchased tract of 5,600 acres of land in "Precinct of Newburgh," 44.
- Heathcote, Caleb, owner of the Manor of Scarsdale, 4, 28.
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- Herald, N. Y., founded in 1835, 54.
- Highland, Precinct of, 31-33, 45.
- Hist. Soc. of M. E. Ch. in N. Y. City, 83.
- Hog-Pen-Ridge, afterwards part of Rye, 27.
- Holmes, Burroughs, son of Reuben Holmes and of Mary Burroughs (the second), whom see, 42, 44; b. at Bedford, N. Y. about 1730, moved to Newburgh in 1750, and bought farms in Town of Newburgh, 43, 44; an "Associator" in the Precinct of Newburgh in the Revolution, 44-45; member company of Patriot militia, strong Presbyterian, died 1810, 45; Will of, and his children, 45, 46.
- Holmes, Charles, son of Daniel and brother of Gilbert, 48, 98; noted singer, 48.
- Holmes, Charlotte, d. of Gilbert and Martha Merritt Holmes, w. of M. D'C. Crawford, 64-66; ancestry of, 26-51; marriage, 64; children of, 66; rearing and early education, 64-5; (see Crawford, Charlotte Holmes).
- Holmes, Daniel, son of Burroughs Holmes, b. 1769 in Town of Newburgh, m. Mary Purdy, 46; Class leader and local preacher in M. E. Ch. for nearly 50 years, trustee of first Meth. Ch. in City of Newburgh, ordained as Meth. deacon by Bishop Asbury, his barn a regular Meth. preaching station in summer from 1813 to 1822, 46, 47; trustee of first Meth. Ch. at Middlehope, 47; children of, Will of, 47; buried in Cedar Hill Cemetery, 46.
- Holmes, David, Sr., son of John Holmes, Sr., b. 1680 in Stamford, Conn., lived in Bedford, N. Y., died 1734, 41, 42.
- Holmes, Francis, supposed to have been born in Yorkshire and to have emigrated thence, found in Stamford, Conn., 1648, his Will and children, 39.
- Holmes, Gilbert, son of Daniel Holmes, b. 1793, named for his maternal grandfather, Gilbert Purdy, m. (1) Martha Merritt, who died in 1848, m. (2) Caroline Crawford, sister of M. D'C. Crawford, 48; children of, 48; owned farm in Middlehope, near Newburgh, noted singer of church music, Class leader in Middlehope Ch., died 1852, Will of, 48.
- Holmes, Hiram, son of Daniel and brother of Gilbert, 47, 48; noted locally as singer and choir leader, 98.
- Holmes, Hiram A. Collection of original family documents, now in Museum at Newburgh, 42.
- Holmes, Hiram A., grandson of Daniel Holmes, 42.
- Holmes, John, Sr., son of Francis, by tradition born in Yorkshire 1635, and emigrated as an infant with his family, 39; in Stamford, Conn. and Bedford, N. Y. after 1648, 39; m. Rachel, d. of John Waterbury (whom see), 39-40; "Proprietor" of Bedford First Purchase, leading Presbyterian in Bedford and one of "gifted brethren," 40, 41.
- Holmes, Martha, d. of Gilbert Holmes and sister of Charlotte Holmes Crawford, 49; letter from, 66; (see Gilbert, Martha Holmes).
- Holmes, Mary, d. of Gilbert Holmes and sister of Charlotte Holmes Crawford, 49, (see Waring, Mary).
- Holmes, Reuben, son of David Holmes, Sr. and father of Burroughs Holmes, b. in Bedford, N. Y. in 1710, m. Mary Burroughs, d. of Joel Burroughs, 42; Tax Collector at Bedford in 1735, Town Clerk there 1745 to 1750, 42; moved to Newburgh, 1752, died 1756, children of, 42, 43.

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- Hone, Philip, Mayor of N. Y. City in 1826, 53.
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- Hopp-Ground, name first given to "Bedford First Purchase" (which see), 40.
- House and farm of Samuel Crawford at Scarsdale, deeds of, 4-6.
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- Huguenots, character and history of, immigration to and settlement in New Rochelle, IX, X; (see Strang, Daniel).
- Hung, William, Chinese student educated in U. S. by assistance of Hanford Crawford, later Professor of History at Univ. of Yenching in Peiping and Exchange Professor at Harvard Univ. 1929-31, received degree of D. D. in 1933 from Ohio Wesleyan Univ., 151, 152.
- Interlude, early family history, 96-107.
- Iowa, purchase of land in, by M. D'C. Crawford in 1856, 89.
- Irving, Washington, writings of, 54.
- Jackson, Andrew, President of U. S., nullification proclamation of, 54.
- Jackson, Thomas, Confederate General, known as "Stonewall," piety of, 75.
- Jay, John, leader of Rev. movement in Province and State of N. Y., 9; Chairman of Com. which reported resolutions in Provincial Congress, approving the Declaration of Independence, and author of these resolutions, 8, 9.
- Kingsley, Calvin, Bishop of M. E. Ch., intimate friend of M. D'C. Crawford, 68.
- Knickerbocker Magazine, first pub'd. 1832, 54.
- Kniffin, Daniel, son of Joseph, Jr. and great grandson of George Kniffin, Sr. of Rye, b. 1718, moved to Ulster County about 1750, 37, 189; m. (1) d. of John Fowler (Christian name unknown), by whom he had d. Elizabeth, who m. Samuel Weed, 37, 38; Daniel Kniffin's first wife died before March 11, 1767, 37; he m. (2) Martha Thurston July 3, 1767, 37, 38 (for all foregoing see also Appendix B); sold part of Gulch grant to Underhill Merritt in 1795, 33, 38 (see Gulch grant); died Jan 9, 1804, Will of, 38.
- Kniffin, Elizabeth, d. of Daniel Kniffin and of a d. (Christian name unknown) of John Fowler, m. Samuel Weed, became mother of Mary Weed, who m. Underhill Merritt, 37, 38 (see Appendix B).
- Kniffin, George, Sr., came to Rye 1664, became one of its foremost citizens, one of the "18 Proprietors of Peningo Neck" in 1690, died in Rye about 1694, left number of sons, 23, (see Appendix B).
- Kniffin, Joseph, Sr., son of George, Sr., lived in Rye near present Episcopal Church in 1711, (see Appendix B).
- Kniffin, Joseph, Jr., son of Joseph, Sr., and grandson of George, Sr., lived in Rye, died 1757, leaving Will in which mentioned "my eldest son Daniel Kniffin," (see Appendix B).
- Kniffin, Martha Thurston, second w. of Daniel Kniffin, died 1817, Will of, 37.
- Kniffins and Sniffins—the same family, 31; members migrated to Ulster (afterwards partly Orange) County, N. Y., 189, (see Appendix B).
- Lafayette, Marquis de, arrives in N. Y. City, 1824, landing remembered by M. D'C. Crawford, 53.
- Leaycraft, Agnes Crawford, d. of Caroline Crawford Leaycraft and of John Edgar Leaycraft, m. Rev. Thos. S. Donohugh, 175; (see Donohugh, Agnes C. L.)
- Leaycraft, Anne, d. of Edgar C. Leaycraft, Sr, 176.
- Leaycraft, Caroline Crawford, w. of John Edgar Leaycraft and d. of M. D'C. Crawford, 66; appreciation of, 108-115. (see Crawford, Caroline, 2d).

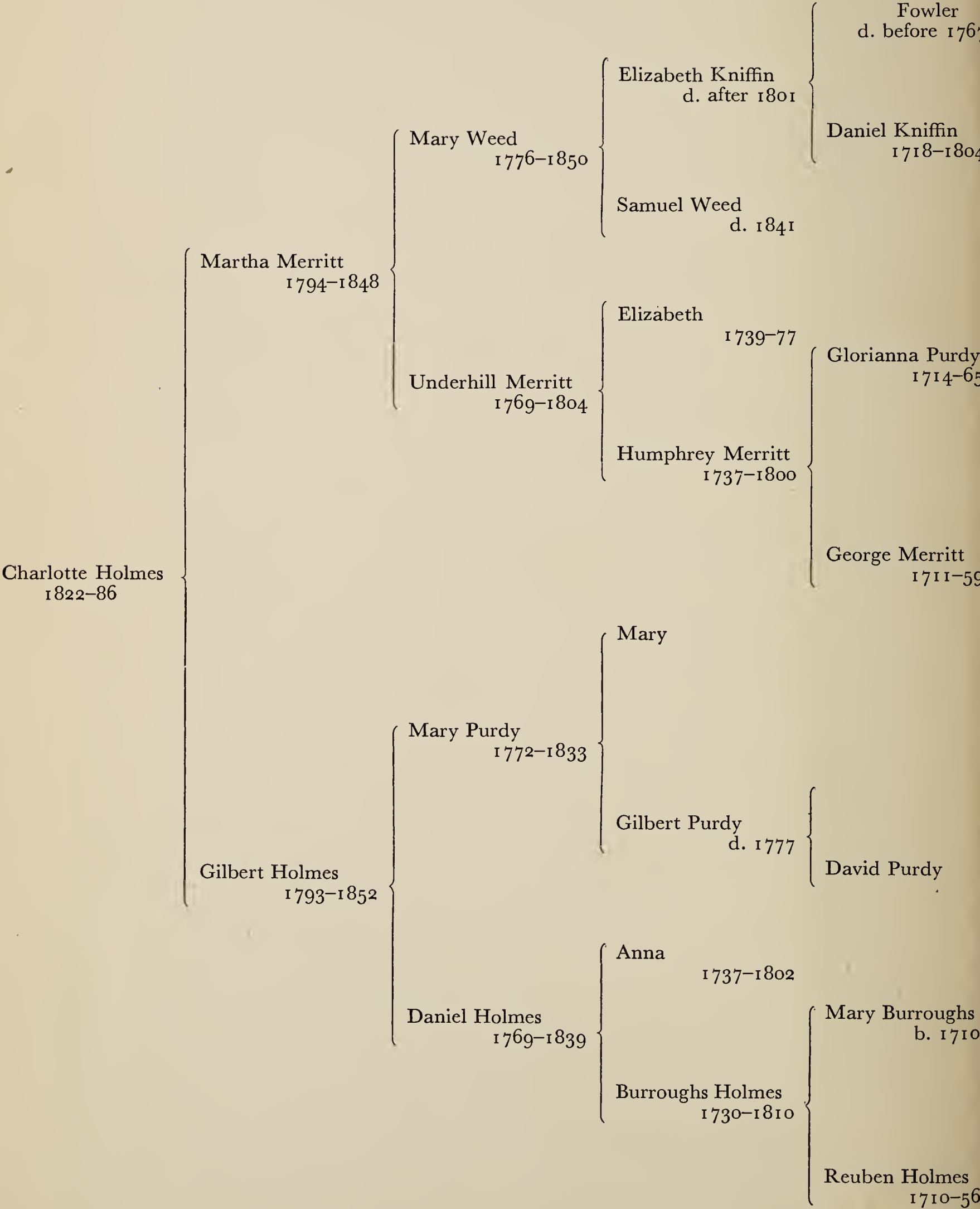
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- Merritt, Caleb, son of George Merritt, 32.
- Merritt, Daniel, Sr., son of Underhill Merritt; b. 1799, m. Eliza Hait, died 1867, influential politician and Methodist, one of the first trustees of the Middlehope Meth. Church, 36, 37.
- Merritt, Elizabeth, w. of Humphrey Merritt, (surname unknown) 32.
- Merritt, George, son of Samuel Merritt and of Elizabeth Underhill, b. 1711, m. Gloriana Purdy (see under her name), died 1759, buried in Old Town Cemetery, Newburgh, N. Y., 30; in 1747 removed to "Precinct of Highland" in Ulster (afterwards Orange) County, joined with Francis Purdy, 3d, in buying large tract of land in "Precinct of Highland," 31; Will and children of, including Humphrey, our ancestor, 32.
- Merritt, Hiram, Daniel H. and Theodore, sons of Daniel Merritt, Sr., and Mary Jane, his d., who m. Daniel Macfarlan, owned the Merritt farm until 1912, 37.
- Merritt, Humphrey, son of George Merritt and of Gloriana Purdy Merritt, b. 1737, m. Elizabeth (surname unknown), named for his great grandfather Humphrey Underhill of Rye, inherited from his father land in Town of Marlborough, 32.
- Merritt, Josiah, son of Underhill Merritt, b. 1796, left home at early age, m. Catherine Fowler, taught school, admitted to Bar of Tioga County, N. Y. in 1832, 35; later in Kentucky prior to 1849, in which year he joined the "gold rush" to California, 36; his adventures in crossing the plains, 36; becomes a judge in Monterey, died 1869, 36.
- Merritt, Martha, d. of Underhill Merritt and of Mary Weed Merritt (later known as the "widow Bloomer") 35; Martha Merritt m. (prior to 1819) Gilbert Holmes, died 1848, 35.
- Merritt, Mary Weed, d. of Samuel Weed of Newburgh, m. (1) Underhill Merritt, 33, 37; m. (2) Daniel Bloomer, at his death became known as the "Widow Bloomer," 34; Will of, 34; buried in Cedar Hill Cemetery, 35.
- Merritt, Samuel, son of Thomas by latter's first w. Jane Sherwood, 26; in 1698, m. Elizabeth, d. of Humphrey Underhill "of Rye," 28; moved to White Plains about 1713, died after 1722, 29; one of the executors of Will of Humphrey Underhill "of Rye," 29; sons of, including George, our ancestor, 30.

- Merritt, Sarah Eliza, second w. of Gilbert H. Crawford, Sr., 118, 119; (see Crawford, Sarah E. M.).
- Merritt, Thomas of Rye; probably b. in England about 1634, m. (1) Jane Sherwood in 1656, 26; purchased home lot in Wethersfield in 1662, moved to Rye in 1673 and lived there until his death, 26; m. (2) Abigail Francis and (3) Mary Ferris, 26; one of the "Proprietors" of Rye and of "Hog-Pen-Ridge," 27; charter for Rye granted to him and others in 1697, deputy to the General Court, Vestryman, "Townsmen" of Rye and supervisor, 27; in 1702 served on committee to settle boundary between Scarsdale and White Plains, 28; had several children by first wife, one of whom was Samuel, our ancestor 26.
- Merritt, Underhill, son of Humphrey Merritt, b. 1769, m. Mary Weed (see Merritt, Mary Weed), 33; in 1795 bought part of original Gulch grant from Daniel Kniffin, 33; killed by accident 1804, 34; died intestate, leaving six children, including Martha (mother of Charlotte Holmes Crawford), son Daniel and four others, 34.
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- Newell, Rebecca, d. of Abraham Newell, m. in 1655 the first Henry Fowler, 21.
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- Paine, Mina Palmyra, widow of Wm. H. Crawford, 167-8.
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- Sniffen, James, Sr., of White Plains, father of Mary Sniffin, b. 1720, great grandfather of Morris D'Camp Crawford, 23.
- Sniffen, James, Jr., son of James, Sr., and brother of Mary Sniffin, 23.
- Sniffin, Mary, w. of Samuel Barker; b. 1757, m. 1775, died 1834, d. of James Sniffen, Sr. of White Plains, 23; mother of Mary Barker, 19, who was the mother of Morris D'C. Crawford, 17.
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- Strang, Daniel, b. 1650 in Orleans, France, student in Geneva, 1672, m. Charlotte Lemestre, fled to England in 1685, naturalized there, lieutenant in Royal Guards, emigrated in 1688 to New Rochelle, 30; moved to Rye, kept "Strang's Tavern" there, 30; had d. Glorinda (or Penelope), who m. Samuel Purdy, 30.
- Strang, Glorinda (or Penelope), d. of Daniel Strang and Charlotte Lemestre, m. Samuel Purdy, 30; had d. Gloriana, who m. George Merritt, 30.
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- Underhill Family in England, genealogy of, 28-9 and Appendix A.
- Underhill, Humphrey of Rye, b. in England prior to 1632, son of Humphrey Underhill of Wincot in Gloucestershire, nephew of Thomas Hall of New Amsterdam, came to New York in 1666, finally settled in Rye, N. Y. about 1681, 28; genealogy of, 28-9 and Appendix A; in 1687 inherited half the estate of Anna Medford, widow of Thomas Hall, 29; his d. Elizabeth in 1698 m. Samuel Merritt, 28; in 1713 he moved to White Plains, and died there 1722, leaving property to d. Elizabeth, 29; Samuel Merritt one of his executors, 29.
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- Van Voorhis family, 101-2.
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- Waring, Mary, w. of Cornelius, Sr., d. of Gilbert Holmes, 49; children of, 49.
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- Waterbury, John, son of William Waterbury of Sudbury, England, b. about 1620, emigrated to Watertown, Mass. about 1640, moved to Stamford, Conn. 1646, 40.
- Waterbury, Rachael, d. of John and granddaughter of William, m. John Holmes, Sr., 39.

- Waterbury, William, of Sudbury, England, friend of John Winthrop, emigrated to Mass. about 1640, 40; father of John Waterbury and grandfather of Rachael, w. of John Holmes, Sr., 40.
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- Weed, Elizabeth Goodsell, granddaughter of Underhill Merritt, great granddaughter of Samuel Weed, m. Jonathan N. Weed of Newburgh, N. Y., 38.
- Weed, Jonathan N., of Newburgh; m. Elizabeth Goodsell, 38.
- Weed, Mary, d. of Samuel Weed, w. of Underhill Merritt, 33-35, 37, 38; (see Merritt, Mary Weed).
- Weed, Samuel, of Newburgh, N. Y.; served four years in Continental regiments in the Revolution, U. S. pension allowed him in 1818, 38; m. Elizabeth Kniffin, became father of Mary Weed Merritt, who was the wife of Underhill Merritt, 38; b. 1759, died 1841, 38.
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- Whitehead, Daniel, Jr., son of Daniel, Sr., father of Mary, w. of Thomas Burroughs, 44; b. 1646, died 1703, 44; long prominent in Town of Jamaica, L. I., and in Queens County, N. Y., 44; Will of, 44.
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1672-1767

1610-1744

1586-1704

1558-1668

| | | | |
|-----------------------------------|--|---|--|
| { Mary Tatum | { Elizabeth Roe Samuel Tatum d. 1744 | { David Roe Patience Bullock Nehemiah Tatem Mary Pearsall John Thorne | { Abraham Newell 1581-1672 |
| | | | |
| { John Fowler 1692-1767 | { Mary Thorn William Fowler d. 1714 | { Rebecca Newell Henry Fowler d. 1687 | |
| { Hannah | | | |
| { Joseph Kniffin, Jr. d. 1757 | { Joseph Kniffin | { Mary Whelpley George Kniffin | { Sarah Henry Whelpley |
| | | Probably Jonas Weed d. 1676 | |
| { Glorinda Strang 1687-1726 | { Charlotte Lemestre 1660-1722 Daniel L'Estrange (Strang) 1650-1707 | { Judith Budd John Ogden, 2d | { Katharine (Brown) John Budd, d. 1670 Richard Ogden |
| | | | |
| { Samuel Purdy 1695-1752 | { Elizabeth Ogden Joseph Purdy d. 1710 | { Mary Brundish Francis Purdy, 1610-58 | { Rachel John Brundish 1595-1639 |
| { Elizabeth Underhill | { Sarah Humphrey Underhill 1633-1722 | { Hall Humphrey Underhill b. 1608 | { Jane Thrift Humphrey Underhill 1558-1634 |
| { Samuel Merritt b. 1672 | { Jane Sherwood Thomas Merritt 1634-1724 | { Alice Seabrook Thomas Sherwood 1586-1655 | { Robert Seabrook |
| { Elizabeth Ogden | { Judith Budd John Ogden, 2d, d. 1683 | { Katharine (Brown) John Budd, d. 1670 Richard Ogden | { Thomas (or Edward) Stephenson |
| | | | |
| { Joseph Purdy d. 1710 | { Mary Brundish 1620-84 Francis Purdy, 1610-58 | { Rachel John Brundish 1595-1639 | |
| { Deborah | | { Abigail Stephenson d. 1715 | |
| { Joel Burroughs d. after 1754 | { Mary Whitehead Thomas Burroughs d. 1703 | { Daniel Whitehead, Jr. 1646-1704 | { Jeanne Skidmore Daniel Whitehead 1630-68 |
| { Ruth | { Rachel Waterbury | { Rose Lockwood John Waterbury 1620-58 | { Ruth Edmund Lockwood |
| { David Holmes 1680-1734 | { John Holmes 1635-1725 | { Francis Holmes 1600-75 | { William Waterbury |

